

Chas Augerbaue

“INGERSOLL’S BEST ARGUMENT,”

Answered by ELDER CHAS. W. PENROSE, in January No. of ERA.

Vol. I.

The Glory of God is Intelligence.

No. 2.

J. M. Tanner will write “EUROPEAN DIPLOMACY,” in the Next No. of the ERA.

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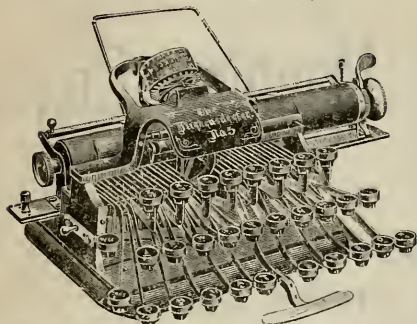
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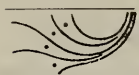
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IMPROVEMENT ERA.

VOL. I.

DECEMBER, 1897.

No. 2.

A JUBILEE REVIEW.

BY HORACE G. WHITNEY, MEMBER OF THE UTAH SEMI-CENTENNIAL COMMISSION.

The Utah Semi-Centennial Commission, now engaged in the task of winding up its affairs prior to giving an account of its labors to the Governor and the next legislature, has of late added to the possessions which will go into the state archives, a bulky scrap book containing the press reports of the recent Jubilee, clipped from newspapers in every part of the United States. A glance through the extracts shows that the opinions entertained regarding Utah's mammoth affair were as varied, curious and entertaining as they were numerous. On one point, however, all agree that the Jubilee in its uniqueness of purpose, its comprehensiveness, its novel features, and its perfection of management, is entitled to the name of a towering landmark in the history of western progress and development.

The varied opinions expressed abroad as to the Jubilee, after it was over, found something of a counterpart in those entertained at home before it occurred. The state of the public mind during the months the Commission was wrestling with the details of preparation was not of a character dis-

posed to lend any great amount of buoyancy to the Commission's labors. Generally speaking, it can be said that that portion of the public which was not critical, was indifferent, and these conditions lasted until the celebration was well under way, until it began to dawn on the public mind that the celebration was something more than an Old Folk's Day or a Fourth of July hurrah;—that it marked an era in the history of Utah, and that not to be in it, of it, and a sympathizer with its purposes was to be separate and apart from the universal spirit of the hour.

It was, perhaps, not unnatural that the public, or a large portion of it, should have viewed the preparations for the event with a certain amount of indifference, if not of distrust. Nothing of its magnitude had ever been conceived in the prior history of the city; the people had had sorrowful and repeated experience with fakirs, boomers and workers-up of festivals and advertising schemes of all sorts and characters, while the business men of the city had been called on so often to aid various enterprises of a charitable or semi-public nature, that they viewed with feelings akin to desperation the prospect of another call of even greater magnitude. Before the influence of such large contributors as the Trustee in Trust of the Church of Jesus Christ of Latter-day Saints, who gave \$2,000, and Z. C. M. I., which contributed \$1,000, and the generously steady flow of money from friends outside the state, these feelings gradually disappeared; but before the money began to "speak" and the full plans of the Commission to unfold, it was subjected to some very trying criticisms; and had its nightly sessions been given up to conspiracies against the peace and welfare of the city, some of its decisions could hardly have provoked greater animosity in several quarters. The Commission was flooded with suggestions to the effect that in the past, celebrations had been given and no one called on for a dollar, and what had been done before could be done again; the idea of employing men to superintend the celebration and paying for ideas, was appalling to some of the critics—generally, non-subscribing critics; the extravagance of buying gold badges for the Pioneers was loudly inveighed against, and once an injunction by legal

process was hinted at; while the wanton waste of building perishable floats and the sin of investing in such transitory amusements as fireworks was as bitterly declaimed against by another class of objectors. When Judge Colborn's resolution, presented at the session, December 9th, 1896, and providing that "this Commission proceed to arrange plans for a celebration to cost not less than \$50,000" was adopted, the community for the first time probably awoke to the realizing sense of what the Jubilee meant; opposition rather increased than diminished, however, and criticism on one hand and lethargy on another still prevailed to such an extent that the Commission resolved on what was then regarded as heroic treatment of the case, and called the public meeting at the theatre where the possible failure of the enterprise and all it meant to the city, was frankly laid before the people. Beneficial as the results of this meeting were, it was not till the Governor and several other prominent business men had taken in hand an active canvass in the city and throughout the state, that promises of financial aid began to assume proportions commensurate with the plans for the celebration.

Perhaps the highest praise that could be bestowed on the Commission is the statement that it justified the confidence the Governor had reposed in it; and that undiscouraged by the varied obstacles by which it was surrounded, it moved steadily forward to the accomplishment of the purpose for which it had been created, confident in the plans which it had conceived, and confident that if they could be carried out, their results would form their own answer to criticisms which had been raised.

The first mention of the celebration of the fiftieth anniversary of the founding of Utah—it was not called a "Jubilee" until a few months before it occurred—is found in the first message of Governor Wells to the legislature read January 8th, 1896. He recommended an appropriation for an "Inter-mountain Fair" and that the celebration be placed in the hands of the Deseret Agricultural and Manufacturing Society, or some other authority, also that no state fair be held in 1896, but that all funds and energies be reserved for the Inter-mountain Fair of 1897. His suggestion found a ready response, and an appropriation of \$5,000 was made in an act

approved April 5th, 1896, to aid a commission of ten persons to be appointed by the Governor to "conduct a semi-centennial celebration in 1897 of the fiftieth anniversary of the arrival of the Utah pioneers in Utah." It was further provided that the Commission should control the celebration, that it should appoint a Chairman and Secretary from among its number, and that all its members should serve without compensation.

In November, 1896, the Governor made the appointments; the ten members named were Spencer Clawson, E. F. Colborn, C. R. Savage, E. G. Rognon, Horace G. Whitney, Mrs. Geo. Y. Wallace and Mrs. A. W. McCune of Salt Lake; Jos. Stanford of Ogden, John R. Murdock of Beaver, and Mrs. R. C. Easton of Logan. A majority of the Commission took the oath of office before Secretary of State Hammond, on November 20th, 1896; an organization was effected with Spencer Clawson as Chairman, E. G. Rognon as Secretary, and Mrs. Geo. Y. Wallace as Treasurer. Meetings were at once held and from the interchange of ideas it was seen that the celebration was to assume proportions which made further legislative aid imperative. The Commission therefore devoted its immediate energies to securing an additional appropriation from the legislature which assembled in January, 1897.

In his message read January 12th, Governor Wells recommended the giving of \$10,000 more to the Commission, and from that date until the adjournment of the legislature on March 11th, the members of the Commission labored to secure the passage of the bill for the additional appropriation.

The work was of the most arduous description, but they were at length successful, and by a measure passed in the last moments of the session, \$10,000 was given to the Commission, \$5,000 was given to the various counties to aid them in making a proper exhibit, and the membership of the Commission was increased from ten to fifteen persons. There had been several resignations from the ten first named by the Governor, and the fifteen who were appointed and who finally consented to act were Spencer Clawson, E. F.

Colborn, E. G. Rognon, J. D. Spencer, Jacob Moritz, W. A. Nelden, E. A. Smith, W. B. Preston, Horace G. Whitney, Mrs. Geo. Y. Wallace, Miss Emily Katz, and Miss Cora Hooper of Salt Lake; Reed Smoot of Provo, Mayor H. H. Spencer of Ogden, and Mrs. R. C. Easton of Logan.

With the impetus imparted by legislative recognition and the possession of a \$15,000 "nest egg," the Commission began its regular sessions six months before the Pioneer Anniversary date; progress was at the commencement quite slow: it seemed impossible to arouse any great degree of public interest during January and February, in an event which was not to transpire till July. Especially was it found impracticable to agitate the question of raising more revenue until the celebration was closer at hand. The sessions of the Commission, therefore, for the first three months were generally given up to discussing the scope the celebration should take; laying out plans; receiving suggestions, rejecting those that seemed impracticable, culling from the mass those that were of value, directing the mass of correspondence necessary, etc., etc.

The discussions were often protracted, always earnest, sometimes heated; many conflicting ideas were advanced; many were the divisions that occurred on the various questions that arose, but finally, out of the whole mass of ideas advanced, came the residuum in the form of the general outline of the Jubilee as it was presented in the following July.

In general terms it can be said that the decision arrived at embraced two general plans: first, to make the Pioneers the grand central idea of the Jubilee; such of them as could be found, were to be brought to Salt Lake free of expense to themselves, and in all the festivities arranged for the occasion, the glory of the Pioneers and their achievements was to be the controlling idea; secondarily, the occasion was to be used for demonstrating the greatness of Utah as a state, and showing the development made in her fifty years of growth. Grouped around these two central ideas were, of course, a hundred incidental ones, and the decision of the Commission was that in addition to showing in pageantry the story of our material progress, the ideal should not be neglected, and proper prominence was given from the first to

poetry, music, the drama, the arts, etc. Prizes of substantial amount were offered for the best poem on the subject of the Pioneers, for the best musical ode set to fitting words with the Pioneers as the topic; a considerable amount was set apart to construct the beautiful building known as the Hall of Relics, one of the most interesting features of the Jubilee, where were gathered hundreds of articles of rare and historic value. An appropriation was also made to bring from Chicago a cast of the statue "The Signal of Peace," the work of Dallin, a Utah sculptor. Utah's artists were engaged in a friendly competition over the designs for the invitations, programs, floats, etc., and in many ways the Commission took pains to make the celebration an exposition of the ideal as well as the real.

Probably the two subjects over which there was the most prolonged discussion in the Commission, were the question as to whom should be recognized as Pioneers, and the amount of money to be appropriated for their care and entertainment. The Commission, and doubtless the community, was almost evenly divided on the former proposition. In the history of Utah, the name of "the Pioneers" had by general usage and consent, been limited to the original band of one hundred and forty-eight which arrived in the Salt Lake Valley on July 24th, 1847. A part of the Commission favored making the survivors of this body only the guests of honor, and obtaining gold badges, presenting one to each of the Pioneers who still survived, and where dead, to their families. The other part of the Commission favored including in the term "Pioneers" all who arrived in Utah during the year of 1847, sending invitations to all survivors and extending the badge to each. This meant railroad transportation for some seven hundred Pioneers, who were scattered throughout the United States, and the expenditure of something like \$7,000 for badges. The matter continued to be a subject of frequent and oftentimes heated discussion until the generous action of the railroads in giving free transportation to the Pioneers, regardless of their number, cleared the way for the adoption of the plan to include all survivors of 1847 in the invitation, which had been from the first warmly urged by Chairman Clawson. The

action of the railroad companies cannot be too highly praised; it was, more than anything else, the one event that enabled the Commission to pay the Pioneers the homage they deserved, and the one event that assured the financial success of the Jubilee. The gift of the railroads, expressed in money, amounted to something like \$5,000, and but for their generosity, the Commission might at this time be mourning over a deficit instead of deliberating what to do with a surplus. In addition to this gift several of the roads gave substantial contributions in money.

The glories of those beautiful July days in Salt Lake, when not only Utah, but Western America, united in sending representatives to do honor to the assembled Pioneers, are still too well remembered and are too well perpetuated in thousands of scrap books and by thousands of souvenirs and mementoes, to make it in any one's power to add to the recollection. It can surely be said that those five days of revelry, of reminiscence, of pageantry, of dazzling illumination, of oratory, of song, of drama, and of the thousand forms of amusement with which the city was crowned, formed an epoch in the lives of thousands to whom such realities had before been but glimpses obtained from fairy tales or in dreams. It is a safe estimate that 50,000 people came to the city and mingled with the population in seeing the marvels with which the streets were daily thronged.

The unveiling of the monument to President Brigham Young and the Pioneers, with which the Jubilee opened on Tuesday, July 20th, was an event to which thousands had looked forward for years; Governor Wells, the foremost citizen of the state, and President Woodruff, the foremost of the surviving Pioneers, on the same platform surrounded by the snowy-headed Pioneers, was an impressively gratifying spectacle, and a significant one, in view of the many changed conditions and the historical thoughts it suggested. The parade of the Pioneer survivors from the Old Fort to the monument, headed by the remnants of "Dimick's" never-to-be-forgotten band, was a touching and impressive sight. Another event, brought about by a fortunate chain of circumstances, and one that caused almost a frenzied enthusiasm, was the arrival of

Hon. William J. Bryan, and his presence at the unveiling of the monument. Despite all the clamors that arose from the great assembly, he declined to make an address, and manifested thereby undoubted good taste. The thousands to whom the Jubilee would hardly have been complete without hearing Bryan speak, however, were given an opportunity at the Tabernacle concert the same evening, where he with Mrs. Bryan was a guest of honor.

In the afternoon of that day one of the most impressive scenes of the Jubilee took place in the Tabernacle. The assembled Pioneers to the number of more than 500 were tendered a public reception by the citizens of Salt Lake and the great auditorium was packed to suffocation. The prize poem written by N. Albert Sherman was read; the prize ode composed by Professor Stephens to words by Bishop O. F. Whitney was rendered for the first time by a choir of a thousand voices; there were speeches of welcome and a great finale was formed by the distribution among the veterans of the handsome gold badges which the Commission had prepared for each. Many were the tears of gratitude shed as with trembling hands the Pioneers accepted the testimonials, and it is safe to say that not one of the badges could today be procured from the owners for many times its actual worth. More than 500 badges were distributed; others were forwarded absentees, and up to this time, (October 15th), the number of surviving Pioneers recorded, nearly every one of whom has been sent the badge, is 710.

The daily parades, the wondrous stories told by the beautiful floats, the most magnificent aggregation of pageantry on wheels which thousands, at least, of the beholders had ever seen, all caused a sort of intoxication of astonishment. "The pageant of progress," the first of the parades on Wednesday the 21st of July, illustrative of the development of Utah from 1847 to 1897, was a most instructive and interesting spectacle; all the important events in the history of Utah were chronicled in some shape; the conditions prior to the year 1847 were reflected by a band of native Indians who led the great procession; following them in chronological order came "Jim Bridger's cabin," "Utah's first dwelling,"

ox teams, the gulls and crickets, the first legislative hall, the first territorial legislature, survivors of the Nauvoo Legion, the Pioneer Band, the first sugar mill, etc., ending with representations of the conditions of trade and manufactures today. The leading bands of the state (a dozen or more) were placed at intervals through the parade.

Thursday the 22nd, the third day, saw one of the most unique and charming events laid out by the Commission. It was Children's Day and the parade was made up of 10,000 school children from Salt Lake, Weber, and Davis counties, massed in ward brigades and accompanied by miniature floats of all sorts and descriptions and drawn by Shetland ponies. As the 10,000 marchers passed the Pioneer monument on their way to the Tabernacle they cast flowers upon the pedestal until the great granite block was lost sight of in a confused heap of colors. A photograph taken of the monument after the children had passed, shows in a striking manner the beautiful effect imparted.

The night of Thursday was given up to a gorgeous representation of "Salt Lake real and fanciful," and certainly no such scene of brilliance has ever been witnessed outside of an oriental carnival, or a veritable Arabian Night's romance. "The serpent of the great Salt Lake" and the accompanying troops of phantasmagoria, all left a vivid impression, especially in the minds of the juvenile beholders.

The wealth shown by the county displays, to which Friday, the fourth day's parade, was given up, was a marvel to many visitors who had not dreamed that there was such a Utah outside of Salt Lake.

The culminating splendors of the Jubilee were reserved for the final day, Saturday, the 24th, the state's semi-centennial anniversary; visitors from all parts of the United States agree that the reproduction of the famous original wagon train was the most complete, effective and pathetic delineation that could have been imagined; old time covered wagons fitted up with utensils of fifty years ago, drawn by decrepit teams, here a horse and a cow hitched together, there two oxen and a horse, etc., etc., teams driven by women, others by children, wagons with one wheel missing, wagons out of which sick

people peered, all passed before the assembled thousands, no portion of which was more delighted and affected than the groups of Pioneers who were seated in prominent places in the reviewing stand. Such of the Pioneers as were able, and it is to be feared many who were not, joined in the parade and marched many blocks behind the carriage of President Woodruff, who rode in the procession and received with smiling acknowledgment the salvos of cheers which his presence evoked from the multitudes of lookers on. The night was given up to a display of pyrotechnics from Capitol Hill; it is safe to say that 75,000 people assembled on the hill or in its immediate neighborhood and saw the festivities of the Jubilee brought to a close. During all the five days visitors to the city were kept thoroughly entertained by the amusements provided, as incidents to the Jubilee. The Tabernacle was open almost nightly; at the Theatre interesting dramatic revivals were given by many of the players who took part in the performance at the opening night of the Salt Lake Theatre, March 6th, 1862; the great lake resorts were taxed to the utmost, and part of the Jubilee festivities took place at Saltair and Garfield; during the day, ball games, Indian exhibitions, cowboy tournaments, races, athletic sports and other amusements selected to suit every taste, kept the thousands of visitors in a whirl of excitement and pleasure.

During the progress of the Jubilee the Commission met daily to receive the reports of Assistant Director General McGarvie who was intrusted with the executive details; Hon. Brigham Young, the director general, had been prevented by illness from participating in the preliminary work, but was able to appear during the parades. The reports received from all the departments and branches of the celebration in which the Commission had a monetary interest showed on the first day that the gratifying attendance had solved the financial problem, and it was with thankful hearts that the members of the Commission saw they no longer had reason to fear the outcome. The work had been distributed and assigned carefully, and each Commissioner was made responsible for certain branches of it; daily reports were made to the full Commission by the sub-committees, and every detail handled

in a systematic and business-like fashion. Generally speaking, it can be said that while Chairman Spencer Clawson had an intimate connection with nearly every branch of the celebration, the seeking out of the Pioneers, their identification, the manufacture of their badges, and the souvenir cups were made his special departments; the Hall of Relics and the details of the unveiling of the monument were also largely in his hands; to Judge Colborn fell much of the literary work of the Commission, the beautiful invitation was the product of his active brain; to him and Mr. Whitney was intrusted the work of preparing the official programme. He was also chairman of the finance committee, head of the press bureau and later had charge of the tribunes. Bishop Preston is entitled to the praise for the great Pioneer train reproduction; Messrs Colborn, Rognon and Whitney were given charge of the advertising department. The mammoth task of supervising the floats was given into the hands of Messrs. Moritz and Nelden. Secretary Rognon was head of the Fireworks Committee; Messrs Smoot and Smith aided in this and in the financial and amusement work, though Mr. J. D. Spencer had immediate charge and entire control of all the amusements, from which the Commission derived their revenue. Last, but by no means least, the four ladies of the Commission were given control of the multifarious details of the celebration that came under the head of the artistic, ornamental, or aesthetic. In many minds the one feature of the Jubilee which will live longest—Mr. Bryan said that to him its splendor was bewildering—was the illumination of Main Street by night and its decorations by day; the credit for this belongs to the committee of which Mrs. Wallace was the head; the praise for the beautiful Children's Day Parade with the miniature floats and the Mother Goose illustrations, belongs to Miss Katz; Miss Hooper had charge of the design work, the awarding of prizes to competing artists, and the decoration of the Tabernacle, and Mrs. Easton was associated with the committees on design, decoration and music.

How the various committees and the Commission as a whole performed their work, the public can best judge. Certainly the members feel they will have nothing to blush for

when they hand in to the Governor and legislature the final reports they are now making up. In addition to showing a surplus of something like \$2,000 in cash, they have on hand their wealth of floats and the beautiful Hall of Relics building, which will either realize something additional for the treasury or be devoted to some other public use; they have collected nearly \$60,000—\$4,475 of which it is interesting to know, came from mercantile houses outside of Utah, the remainder having been subscribed here, and realized from amusement enterprises set on foot by the Commission.

But outranking all the rest of their work, and more gratifying to the members of the Commission, even than the unique financial outcome of the great enterprise, is the grand result attained in another direction—the suitable honoring of the Pioneers who still remain, and the tribute of affection paid to those who have passed before. Certainly, if the shades of that noble band in whose memory the monument was founded, were permitted to hover over the scenes of those five days' rejoicings, the spectacle they saw of all Utah joining in heartiest acclaim to glorify their deeds—must have caused them to feel that their trials had not been without recompense, and that their labors had not been in vain.

DECEMBER.

'Tis dark December now. The early eves
Are starless, long, and cold; the rainwinds moan
Like pined spirits; blind night seems never gone;
Day is delightless; and grey morning grieves.
The robin perches most on household eaves,
Craving the crumbs he sings for from the kind.
The slim deer screen them from the bitter wind
Behind broad trees, crouching on fallen leaves.

But though all things seem sad without our doors,
Within sits Christmas at the board of cheer,
Heaped with large tithings of the month and year;
And Wit now has his word, and Laughter roars,
Till Music breathes her voice; and Home's warm hearth
Hath its bright eyes, brisk fires, dance, song, and mirth.

CORNELIUS WEBBE.

YOUNG CHARACTERS IN HISTORY.

BY PROFESSOR WILLARD DONE, PRESIDENT OF THE LATTER-DAY
SAINTS' COLLEGE, SALT LAKE CITY.

I.

GENERAL INTRODUCTION.

“The child is father of the man.” This old biographical and historical maxim, originated by Wordsworth at the beginning of the nineteenth century, has done yeoman service till its close. But, like all maxims designed to express a general truth, it is liable to many exceptions. These exceptions, indeed, may do much to establish the truth of the general rule, and such is pre-eminently the case with the maxim above quoted. It has frequently happened that in manhood traits of character have been developed which the youth of the man has given his friends no reason to expect; and it has as often happened that characteristics prominently manifested in youth have failed to develop themselves in manhood. But wherever this has happened it has been out of the natural order, the result, no doubt, of conditions and environments which have changed the disposition and produced effects not to be expected from early causes. It is still generally true that the man reaps from the youth's sowing; though many causes may operate between seed time and harvest to blight or improve the grain which “manhood reaps from childhood's seed.” And it is worthy of belief that no matter what changes may be wrought during the period of growth, most of the characteristics encouraged early in life have developed and strengthened to its close. “Habits in youth become nature

in age." Habits may be changed; manhood's nature is almost irrevocably fixed.

It is the aim of this series of articles to depict the predominant traits in the youthful character of some of the world's greatest personages, showing promises blighted or fulfilled, evil tendencies overcome or given reign, vicissitudes conquered or submitted to, duty done or neglected. No character will be chosen whose youth and manhood have not been marked by strong tendencies toward good or evil, for it is intended that all the lights and shades of each picture shall be strongly drawn, an impossibility if the features of the subject are not clear-cut and prominent. It will be the aim to hold up the virtues of men for study, veneration and emulation; and wherever it is necessary to portray their vices, these will be presented merely for the purpose of contrast: for deprecation, scorn and avoidance. As in a picture the light is rendered all the brighter by contrast with the surrounding darkness, so shall virtue appear the brighter by being set in contrast with vice. Life is a struggle of opposites. The Nephite prophet who tells us that "there must needs be an opposition in all things," merely states a religious and philosophical truth, applicable as much to the career of men as to the progress of the world. Our virtue consists not so much in avoiding the struggle with evil as in overcoming it; strength is gained and tested not so much by evading an opponent as by wrestling with and throwing him. Men in whom strength of good qualities is most marked have had the greatest evils to contend with. Great endowments always imply strong temptations, but not always marked powers of resistance. This accounts for the fact, which will be frequently illustrated in this series, that many men of the brightest youthful promise have allowed their evil passions to quench their energies of soul and defeat their noble aspirations.

But it is not well to anticipate what is to follow. To the young people who read these pages they are intended as an incentive and a warning, a mark of excellence and a signal of danger, a recital of reward and an account of retribution. The dearest wish of the writer is that they may serve their

purpose of awakening the sluggish soul to renewed determination, of arousing the tempted spirit to an appreciation of its powers of resistance to evil. Many young people are not fully aware of the powers within them. Many a young man has first been awakened to a struggle for excellence by hearing or reading of another's strivings. The divinity and power historically related have appealed to the kindred divinity within the youth and made him "strong to do." To know one's power is to exercise it; one is often made familiar with his strength through an acquaintance with the kindred power of another.

Incidentally it is hoped that a taste for historical study may be developed. In this day of strong desire for the material elements in knowledge, it is well for the mind to be occasionally turned to an earnest search after the no less valuable, though much less appreciated, pursuit of "mind and morals." "Man, know thyself," said the Greek philosopher. Let us add to this the no less important counsel, "Learn to know the inmost souls of others."

I.

GEORGE WASHINGTON.

"First in war, first in peace, and first in the hearts of his countrymen," therefore first in our series of sketches. The character of Washington, from boyhood to manhood, exhibited certain strong traits which "grew with his growth and strengthened with his strength." Therefore he was a striking example of the truth of the maxim quoted at the beginning of this article. With scarcely a shadow of turning his nature developed in manhood along the lines indicated by his youthful traits. Among the most prominent of these may be mentioned outspoken truthfulness, firmness of will, strength of passion, tempered by self-control, consideration for others' welfare, and indomitable energy.

It is necessary only to refer to the oft-repeated incident of the cherry tree and hatchet to illustrate the first of these characteristics. At no time in his subsequent career do we hear of his gaining an end by the deceit and chicanery so

often practiced by great political and military leaders. Even those who have dealt historically with his failings have never mentioned deception as one of them. Unwisely outspoken, he may have been at times prone to tell the truth to men's faces when silence would have served as well, but such an error is far better than the sin of deceitfulness. To enemies and friends he was the same; always as reliable, always as candid as when his father blessed him for his boyish truthfulness.

Washington's great work was done at a time when this quality was especially necessary. He labored in the midst of underhanded opposition. Gates, Conway, Arnold are but a few representative examples of those who practiced deception about him, and had for their aim the undermining of his influence. But the one quality which enabled him to resist these attacks and to retain the hearts of his officers and men, was the one which he had so strongly displayed in his youth. Standing in this outspoken truthfulness, as firm and unchangeable as the rock, he could well resist the assaults of the restless, ever-changing waves of misrepresentation. Had he been less manly, and truthful, those assaults might have accomplished their purpose.

In his power of resistance, Washington was materially assisted by commanding strength of will. This quality was developed early in life. Many of the experiences through which he passed in early boyhood and manhood were calculated to temper the iron within him into steel. Chief among these may be mentioned a surveying expedition, undertaken when he was sixteen years old. By his skill and conscientiousness, he had attracted the favorable notice of Lord Fairfax, who owned a great portion of what is now the western part of Virginia. Desiring his land surveyed and placed on the market, Lord Fairfax engaged the boy Washington for the work. The task before him called into fullest exercise the powers and capabilities which he had cultivated in his earlier boyhood. He had charge of the work, and several men were appointed to labor under his direction. He was surrounded, a great portion of the time, by Indians, who, being friendly to the French, looked with suspicion upon this

apparent encroachment of the English upon their domain. He was exposed to great physical hardships, as cold, hunger, wretched beds, and difficult travel, yet so strong was his will, and so great his power of physical endurance, that he kept perfect control of his men, and came out of the long ordeal stronger and healthier than he entered upon it.

Yet his strength of will was tempered with a consideration and regard for the feelings of others, which like purple mists hanging about the mountain peaks, softened his strength while not decreasing it. One of the most pathetic incidents of his boyhood illustrates this fact. His brother Lawrence, a man of considerable influence, had secured for him a position as midshipman in the English navy. The boy was fired with an ambition to enter upon a sailor's life. Every day stately vessels passed Mount Vernon, going up and down the Potomac, and George had watched them with admiration and longing. Therefore, when the opportunity was offered for him to take his place on one of them, and to go into active service, he seized it with eagerness. His preparations were soon made,—trunk packed and placed on board, uniform donned, commission secured. At length the time came for him to bid his mother good-bye. It was with hesitation and difficulty that she had given her consent for him to go. When he appeared before her, cap in hand, she could no longer control herself. Bursting into tears, she begged him not to go. In sight of her grief he no longer thought of his own wishes and ambitions, or of his own determined mind. His iron will became like clay, he was softened by a mother's tears. His own flowed in response to hers, and he promised not to go. In proof that this consideration for the feelings of others was carried into his mature life, we need only refer to his sharing the sufferings and privations of his soldiers at Valley Forge, and on many a battle field.

The reliability of Washington has been spoken of. An important element of reliability is thoroughness. This he manifested throughout his entire career. It was developed in his boyhood. He was careful beyond his years. His school work was arranged with scrupulous exactness, every problem being worked out in perfect order, and carefully recorded.

His "Book of Forms," made up when he was but a boy, and consisting of receipts, notes, bills of exchange, etc., was a model of method and thoroughness, worthy of a skilled accountant or lawyer. These forms were of use to him throughout all his subsequent career as a manager of estates and a commander of armies. A collection of "Rules of Behavior in Company and Conversation," was made by him in childhood; and the common-sense, neatness and thoroughness manifested in their compilation, and especially his care in living up to them, stood him in good stead in his manhood. Referring to his work as a surveyor, it is necessary merely to say that his scrupulous care made his surveys the only thoroughly reliable ones executed in the district up to that time. Boy though he was, he excelled all the men who had preceded him in such work.

As a boy Washington was fond of manly, and especially military, pursuits. None of his companions could vie with him in running, jumping, wrestling, and throwing the bar. He was particularly fond of marshaling his playmates into military companies and engaging them in mimic warfare. In this organization he always showed consummate skill, and it was noticeable that on this account the party he led in the sham combat always came off victorious. By such exercise he secured strength and ability which was of incalculable value to him in his long and arduous campaigns. Under other conditions, it would have been impossible for him to pass through the trying struggles of the campaign of Long Island and New Jersey, the Christmas attack on Trenton, the hurried march to Princeton, the winter at Valley Forge, and the long and difficult siege of Yorktown. That his power of organization and of planning and conducting campaigns was valuable to him—that the orderly skill and care he developed in his boyhood, in arranging the parts of problems, the surveyor's lines, and in organizing for his sham battles, served him like a faithful and indispensable friend, receives ample proof in the fact that he handled his limited troops in such a way as to overcome the almost unlimited resources which Great Britain opposed to him.

Our general impression of Washington is that he was

sedate, cool, calm, self-possessed, and not much given to the display of the warm impulses of the heart. The idea is a mistaken one. In his early youth he developed a strong affection for a girl who lived near his own home. We have no reason to believe that she knew anything of his passion, for he kept it hidden from all but his closest friends, and even they did not know who its object was. He manifested his feelings by occupying his spare time (and his blank paper) in "writing woful ballads to his mistress' eyebrow." Some of those effusions are preserved to us, and it must be confessed, as Washington himself says, "that there is more truth than poetry in them." It is no doubt fortunate that the writing of poetry was one of the few habits that developed merely to die in his boyhood. But the warm feelings which inspired his lines remained with him, and if the conjecture is correct, that the girl afterward became Mrs. Lee, Washington bestowed on her son, "Light Horse Harry," all the affection which it was his wish, though not his privilege, to extend to the lady herself. With such affectionate feelings, it is to be supposed that he suffered great grief in the fact that his marriage with Mrs. Custis was not blessed with children, but "Providence left him childless, that his country might call him father." It is safe to say that his warm-hearted devotion to his mother and to his wife suffered no decrease until his separation from them.

His courage never failed him, his coolness left him not, no matter how great his danger. Traversing trackless woods in the dead of winter, on a delicate military mission; fired at by an Indian at scarcely ten paces; hurled from a raft into a river filled with floating ice; riding into battle in the midst of flying bullets, their most conspicuous target;—in all conditions and under all perils he bore himself with manly dignity and intrepid courage. Trust in God, resignation to Providence, and communion with the throne of grace distinguished him when, as a boy, he poured out his soul to God, or as a man he knelt in the snow at Valley Forge and asked heaven's blessing on his suffering soldiers. His devotion to country was identical with his devotion to God, and all hearts unite in the eulogism pronounced by General Henry

Lee: "When our monuments shall be done away—when nations now existing shall be no more—when even our young and far-spreading empire shall have perished—still will our Washington's glory unfaded shine, and die not, until love of virtue cease on earth, or earth itself sink into chaos."

ON THE INSTABILITY OF YOUTH.

When I look back, and in myself behold
 The wandering ways that youth could not descry,
 And mark the fearful course that youth did hold,
 And mete in mind each step youth stray'd awry;
 My knees I bow, and from my heart I call,
 "O Lord, forget these sins and follies all!"

"For now I see how void youth is of skill,
 I also see his prime-time and his end;
 I do confess my faith and all my ill,
 And sorrow sore for that I did offend;
 And with a mind repentant of all crimes,
 Pardon I ask for youth, ten thousand times.

* * * * *

"Thou, that by power to life didst raise the dead,
 Thou, that of grace, restoredst the blind to sight,
 Thou, that for love thy life and love out-bleed,
 Thou, that of favor madest the lame go right,
 Thou, that canst heal and help in all essays,
 Forgive the guilt that grew in youth's vain ways.

"And now since I, with faith and doubtless mind,
 Do fly to thee, by prayer to appease thine ire;
 And since, that thee I only seek to find
 And hope by faith to attain my just desire;
 Lord, mind no more youth's error and unskill;
 Enable age to do thy holy will."

LORD VAMP.

THE PAST OF MUTUAL IMPROVEMENT.

BY EDWARD H. ANDERSON, FORMERLY GENERAL SECRETARY OF
MUTUAL IMPROVEMENT ASSOCIATIONS.

II.

METHODS.

A consideration of the methods that have been adopted to carry out the purposes of the associations naturally follows. The exercises at first were simple and in many places were of an entertaining character only. The young people had not been accustomed to study. The very circumstances and conditions surrounding them for the first quarter of a century after the arrival of the Pioneers, naturally tended to a species of wildness, so that horse-racing, trading, ranching, indifference to schools and religious exercises were more the custom than were intellectual pursuits or devotion to the study of theology. As it is a fact that interest must first be secured and attention riveted before the mind can be impressed, it becomes necessary to have such programs in the associations as will enlist the attention and interest of the young who, though having rough exteriors, were men of integrity and virtue at heart. Music, songs, recitations, literary entertainments, intermingled with testimonies and religious references were employed, until the young became more thoroughly interested in intellectual pleasures, when it became an easy task to lead them on into heavier studies. Hence the lighter character of the programs of the earlier societies. But as early as 1876, upon the conclusion of the first movement towards organization, methods were adopted looking to the better accomplishment of the aims and purposes of the society. Elder M. H. Hardy writes as follows:

“District organizations of the young men were effected and the plainest character of exercises presented and recommended. Centers for collections of cabinets were established in five prominent districts; tracts on the first principles of the gospel were left with the various associations, and the subject of ‘Acquiring individual testimony of the divinity of Joseph Smith;’ ‘Why we have gathered from the nations to these valleys;’ ‘The works and hardships of our fathers;’ ‘Our citizenship in the government and kingdom of God;’ ‘The privileges we enjoy by reason of the faithful, sacrificing, heroic acts of our parents;’ and ‘The establishment of libraries’ were made prominent. Weekly class work, monthly conjoint sessions, and serial lectures were begun.”

In the second general tour in 1878, a suggestive program was presented and its details explained. These programs consisted of an outline of Bible, New Testament, Book of Mormon and Church History subjects, which were conveniently divided into periods, and embraced, in connection with the historical narrative, some of the leading principles of the gospel. This method was further continued in October, 1880, by dividing the associations into seven districts, and by the calling of the following missionaries to visit and introduce systematic exercises among them: Wm. S. Burton, Heber J. Grant, Milton H. Hardy, Rodney C. Badger, Jos. A. West, Edward H. Anderson, Anson V. Call, Junius F. Wells, Geo. C. Lambert, B. F. Cummings, Jr., John T. Caine, Jr., John W. Taylor. These missionaries were “to aid the Stake Superintendents, whose co-operation was requested, in perfecting the organization wherever necessary, in introducing systematic exercises, encouraging the establishment of libraries and reading rooms, extending the circulation of the *Contributor*, and to preach, exhort, and labor with the youth as they may be led by the spirit of their mission.”

At the conference in October, 1880, some important instructions were also given by the General Superintendency, from which the following is culled:

The associations should be composed of young men, running to neither extreme as to their age. Young ladies should not be admitted as members of these associations; they

have an organization of their own to which they should belong.

Each association should, so far as practicable, commence to hold regular weekly meetings in the month of October in each year, when the officers should be chosen and sustained, and continue them until May, when a vacation may be taken until the following October.

Once a month the association should hold a conjoint meeting with the Young Ladies' Association, at which a varied order of exercises may be rendered for the amusement and entertainment of the people invited to attend.

Regular quarterly conferences should be held in each stake at such time as the stake authorities of the priesthood may appoint.

Whenever a change occurs in the office of the president of any association, the stake superintendent should be notified, and whenever a vacancy occurs in stake superintendencies, word should be sent to the general officers, that proper steps may be taken to preserve our organization with effective officers at work in all its branches.

The inter-missionary labor of the associations should be continued as in the past; visitors from one association attending the meeting of another each alternate week; not to occupy all the time in preaching, but to observe the exercises of the meeting, and to speak during the time usually allotted to testimony bearing, as they may be requested by the presidents.

We recommend the associations to assume, wherever agreeable to the local authorities, the management of entertainments, the giving of concerts, dancing parties, etc. All of these should be of a character in harmony with our work of mutual improvement and to reflect the progress of our organization. Public lectures upon timely and appropriate subjects should be arranged for and given under the auspices of the associations, at such times as may be convenient and agreeable.

Further instructions were given by the authorities at the April conference in 1883, in answer to certain questions:

Vacancies when occurring should be filled permanently.

Conferences should be held regularly. Systematic scrip-

tural exercises should be insisted upon, but the system should not be too straight laced.

Non-members of the church may be admitted to the associations.

Ladies should not preside where mixed meetings are held, and men holding authority are present.

Officers of associations should not be set apart. No one is especially authorized to perform that labor.

At this conference, also, the study of the Preceptor was introduced. The adoption of this little work was a step in advance in the system of teaching, and its study by the members was productive of much interest. A large number of classes were formed for the consideration of the gospel, and hundreds of young men received their first idea of the plainness, strength, and simplicity, as well as the grouping and defense of its first principles, from this work of Elder John Nicholson.

A second edition of the Preceptor, greatly enlarged and improved, was published in the summer of 1885, and continued to be the text book in the associations. The necessity for a manual that should enter into a broader field became apparent, however, and at the October conference of the associations, held in Logan, 1885, the general officers, with E. H. Anderson, Geo. C. Lambert, B. H. Roberts, Benj. Cluff, Jr. and Geo. H. Brimhall, were sustained as a special committee on manual of instruction. No progress, however, was made in the matter of a more systematic study for some length of time. Elder Milton H. Hardy continued to supply outlined programs for the *Contributor*, which were in general use in the associations.

In 1888, when the reading course was introduced, a series of outlined lectures, published in the *Contributor*, were arranged by Elders M. H. Hardy and Geo. H. Brimhall, covering subjects from the Bible, Book of Mormon, New Testament, theology, history and science. The course of reading was intended to interest the young people in the first principles of the gospel, in history and science; and the first year's books comprised the following: Theology, The Gospel, by Elder B. H. Roberts; History, History of England, by

Charles Dickens; Science, First Book of Nature, by James E. Talmage; Biography, Life of Nephi, by Geo. Q. Cannon; General Literature, Select Readings from Washington Irving. The design of this course was to assist the young men in forming habits of thoughtful, methodical home reading, and the outlines were to aid in its illustration. The five volumes were sold for \$2.50 per set, and were distributed extensively among the young people, there being three thousand sets published.

The long-looked-for Latter-day Saints' Young Men's Mutual Improvement Associations Manual appeared in 1891. This work was designed as an aid to the young men in pursuing the studies of theology, history, science and literature. The lessons were outlined in each branch in such a manner as to guide the student to the completion of a course of instruction akin to that of an academic education in the special lines of learning therein prescribed. The first manual contained, besides a variety of excellent instructions by the authorities on the conduct of meetings and societies, a series of twenty-five lessons for the first year's course, outlined for use in the weekly meetings. It was arranged that each lecturer should occupy about ten minutes, and that six of these lectures should be given by as many speakers during one meeting. There were questions upon each lesson treated, which served as a review. The introduction of this manual was the beginning of a systematic course in all the associations, which it was expected should cover a period of four years. The first and second parts only were issued, covering thirty-seven lessons on each subject. Nearly all the associations have gone over the outline prescribed therein, and no one will deny much good has been the result.

This manual will be followed in 1897, by the adoption of a new one covering in outline the life of Christ, which is now being introduced into the associations, and which has the additional advantage of not covering so much ground, a fault, perhaps, with the former one, and about the only objection that could be raised to its usefulness.

In order to properly introduce the first manual to the associations, Elder Milton H. Hardy who, with Elder Geo. H.

Brimhall, under the general superintendency, had been instrumental in compiling it, was called on a special mission for this purpose, in November, 1890. He began this work in Utah county, December 6th of that year, and continued his labors in 1891 until all the stakes of Zion had been visited. His efforts were of great importance, and resulted in the first real introduction of a systematic program among the societies.

He was assisted in this work by the following special missionaries, called at the June, 1891, conference, whose duty it was to place the associations upon a proper foundation in accordance with the manual. Aside from this, they were to arouse enthusiasm for the winter's work, labor with the doubting, and do all the good they could among the young of Zion. The stakes were divided into eleven districts, and the missionaries appointed two or three for each division:

Richard W. Young, George M. Cannon, Heber M. Wells, D. L. Murdoch, George F. Felt, Ezra T. Stevenson, Willard Young, G. Albert Smith, J. H. Moyle, W. J. Beatie, George E. Blair, A. S. Geddes, D. F. Davis, Frank Y. Taylor, Joseph Christenson, Charles S. Burton, Thomas W. Sloan, Thomas Hull, Nephi L. Morris, W. B. Dougall, Jr., Ernest Romney, Charles C. Richards, Thomas Y. Stanford, James E. Ballantyne, Haskel I. Shurtliff, Josiah Cluff, W. H. King, George W. Thatcher, Jr., Seth Langton.

At the June conference there was a special musical contest, at which \$500.00 in premiums was distributed among competing associations; this event greatly encouraged music among the young people.

At the conference in October, 1887, it was decided to hold annual conferences thereafter about the first of June each year. Heretofore the associations had held their conferences at the time of the general conference of the church. From the instructions given by President Woodruff and his associates, the following is taken:

Be not satisfied, rest not content until every young man professing the name of saint in Zion is enrolled in the cause of mutual improvement.

Half-yearly conferences of the associations may be held in the stakes throughout Zion at such times and places as

may be determined by the Stake Presidency, and the Superintendency of the associations.

The Primary, Sunday Schools, Improvement Associations and Relief Societies, each has a special field of usefulness, not occupied by the others; and no man in this church filled with the Holy Ghost will lay a straw in the way of either of them. Neither will he find occasion for the manifestation of petty jealousy, by which to foster one at the expense of the other. What, indeed, is of more vital importance to us than the proper religious training of our children? What the Primary Associations begin, let the Sunday Schools and the Mutual Improvement Associations continue. Each has its mission and special field, upon which no servant of God, humbly trying to do his duty, will seek to encroach.

Libraries and reading rooms should be established throughout Zion, and lectures on various subjects should be encouraged. It will be well in all the stakes for the associations to take the initiative in establishing libraries and reading rooms. We deprecate any disposition on the part of the young men, especially those who have had superior opportunities for acquiring an education, to draw away from the Improvement Associations and to form among themselves separate societies of an exclusive nature.

In compliance with these instructions the first annual conference of the associations was held on June 2nd and 3rd, 1888. There were nearly six hundred officers present, and twenty-six stakes were represented.

In some instructions from the General Superintendency, dated March 20th, 1889, it is impressed upon the associations that during summer vacation it is well to arrange for occasional meetings once a month or oftener, and where circumstances are favorable and it is desired by the associations, there is no objection to continuing the regular meetings throughout the year.

It should be distinctly understood that taking the summer vacation in no sense disorganizes the associations. They remain, once organized, as permanent institutions, and the officers are not released from responsibility because meetings are adjourned for the summer.

In 1893, the First Presidency of the Church, in a circular letter to the stake presidencies and to the stake superintendencies of the young men's associations, asked that one young man from each ward of the stake and one representative from the superintendency of the stake, be sent to Provo to take a course of instruction in the academy there, which would enable them to present and teach the lessons of the associations more thoroughly and effectively. This call was generally responded to in the southern and central parts of the state, and resulted in giving the associations better teachers—then, as now, greatly needed. It was about this time, also, that the Improvement Fund was established, one of its purposes being to defray the expenses of such tuition.

To prove that the general growth of the work has been steady and onward, it will only be necessary to quote from the statistical reports. We have already seen that in 1878, the membership approached nine thousand. In 1883, there were 272 associations with a membership of 10,675, and 183 members on foreign missions; in 1893, there were 413 associations with a membership of 14,269, and 315 members on missions; while in 1897, there were 491 associations with a membership of 16,546, and 654 members on missions.

It will not be amiss to refer to the publications of the associations, since these are a necessary and vital means for mental development and progress. As far as is known, the first paper printed in the interest of mutual improvement was published by the Ogden City society, Jos. A. West, president and editor, and was called the *Amateur*, the first number of which was issued on the 7th of November, 1877. All the work was done free by members of the association. Two volumes of this were published, it being issued semi-monthly, and it was pronounced a literary success, and became the forerunner of a general publication for all the associations. In October, 1879, the first number of the *Contributor* was issued by Elder Junius F. Wells, editor and publisher, which continued through seventeen volumes, ending in September, 1896. In January, 1886, it became the property of the *Contributor* company. Of this excellent publication, it may be said that it did a noble work for the cause of mutual

improvement, and was instrumental in preserving history which it would be difficult to obtain but for its pages. Many young men, too, owe their ability to write from the encouragement which their first productions received in this magazine.

What more shall be said of the past of this noble cause? A broad foundation has been laid, and a manly struggle has been successfully carried on for its permanent strength. Now it behooves us to look to the future that the superstructure reared shall in no sense be inferior. While much good has been accomplished there are still unconquered difficulties to surmount. It is true that we have grown from a very small membership to nearly twenty thousand, but it is equally a fact that there are yet ten thousand young men in the church who have not identified themselves with this cause; and further, it is a fact that among the numbers that have associated themselves with mutual improvement and are now engaged therein, many perform their labors in a half-hearted manner. To further increase our numbers, until every young man in Zion shall be associated with us, and to interest those already of our membership until all shall comprehend the magnitude and greatness of the gospel and the work of the Lord in the latter days, is the mission of today—a mission requiring our best efforts, our most earnest prayers, and the zeal and diligent labor of the best teachers among us. The field is ripe, thrust in the sickles. The past has been fruitful of results, the future is bright with promise.

RELIGIOUS FAITHS.

II.

THE DOCTRINE AND CLAIMS OF THE GREEK CATHOLIC CHURCH.

[The editors of the ERA are desirous, as far as can be, in this series of articles, of giving to each of the great divisions of Christendom an opportunity to represent their own views of the Christian religion. This, however, has been out of the question with regard to the Greek Catholic Church, since it has no representative in this state. The following article, therefore, has been prepared by one of the editors of the ERA; and while we are conscious that it may lack somewhat that sympathetic treatment which a representative of that great church might give to a paper on the subject, still the writer has sought in his treatise to be absolutely fair to the great eastern church; and has based his statements upon what he believes to be perfectly reliable authority.—EDITOR.]

The Greek Catholic or eastern church, called so in contradistinction to the Roman Catholic or western church, in point of antiquity, at least, stands next to the Roman Catholic Church; and even sets up rival claims to being the original church. Moreover, in point of numbers, though not equal to the western church nor to the Protestant churches combined, still it outnumbers any one of the Protestant churches, and in this respect stands next to its great rival. It is proper, therefore, that in this series of articles next to the exposition of the faith of the Roman Catholic Church should come that of the Greek Catholic Church.

The Greek Catholic Church may be described broadly as consisting of all those Christians inhabiting eastern Europe, Egypt, Palestine, Asia Minor and Syria who recognize the

Patriarch of Constantinople as the supreme head of the church; usually styled the 13th Apostle, and whose official title is, "By the mercy of God, Archbishop of Constantinople, the new Rome, and Œcumenical Patriarch." There is also a patriarch at Alexandria, Antioch and Jerusalem, but they are of inferior dignity to the Patriarch of Constantinople, who, while not regarded by the patriarchs and bishops of the Greek Church as the pope is by the Roman Catholic clergy—he is, nevertheless, conceded to possess something of a general supervision of the whole church—though infallibility is neither claimed nor allowed.

The difficulty which separated the eastern churches from the western arose in the ninth century, the cause being, ostensibly, a difference about the procession of the Holy Spirit, a question which had been agitated from the sixth century. The eastern churches held that the Holy Ghost proceeded from God the Father only, while the churches of the west maintained that he proceeded from both Father and Son. This with a difference of view in relation to fasting on the seventh day of the week, or Jewish Sabbath, which the churches of the east condemned; the use of milk and cheese in the fasts during the first week in Lent, which the eastern church condemned; wholly disapproving of the marriage of priests, which the eastern church under certain conditions allows; and holding that none but bishops had the authority to anoint with holy oil or confirm the baptized, while the eastern church permitted priests to administer those sacraments—such were the ostensible reasons for the separation between the Roman and the Greek churches. But the real cause of the separation will be found in the rivalry and mutual jealousy which existed between the bishop of Rome and the Patriarch of Constantinople. The latter city had been made the capital of the Roman Empire, by Constantine, and as it grew in importance, and Rome lost some of her ancient magnificence and prestige, the Patriarch of the "New Rome," as Constantinople was called, was not inclined to pay homage to the bishop of a decaying city. Hence jealousies, charges and counter-charges of heresies against each other; plot and counter-plot; and in the course of time excommunications, and

counter-excommunications, until the east and the west were torn apart and reconciliation rendered impossible.*

Originally the Christians of the great empire of Russia were under the immediate jurisdiction of the Patriarch of Constantinople, but in the latter part of the seventeenth and the beginning of the eighteenth century, under the master hand of Peter the Great, the churches of Russia were made independent of the Patriarch of Constantinople. Peter did not perpetuate the office of patriarch over the Russian church after the establishment of the national church; it is said that that ecclesiastical office approached too nearly to the dignity of a temporal ruler to please the emperor, hence he proclaimed himself the head of the church within his own dominions as King Henry VIII. of England had done; but the functions of his office he intrusted to a council of churchmen called the Holy Synod, of which one of the most distinguished archbishops was appointed president. No change, however, was made in the theology or religious observance of the Russian Christians, so that in doctrine they remained at one with the rest of the Greek church.

Early in the nineteenth century the dignity of the Patriarch of Constantinople was still further reduced by the creation of the independent church of Greece. But this church like the Russian still kept whole and entire the faith as taught by the church whose head is recognized to be the Patriarch of Constantinople; and though actually independent as a state church, it still, nominally at least, accords to the "Œcumenical Patriarch" of the "New Rome" a certain primacy. Hence we reaffirm our definition of the Greek Church and make it include even the independent state churches of Russia and the "New Greece," viz.:—The Greek Catholic Church may be described broadly as consisting of all those Christians inhabiting eastern Europe, Egypt, Palestine, Asia Minor and Syria who recognize a certain supremacy in the office of the Patriarch of Constantinople.

Since the Greek Church was formerly incorporated within

*See Buck's Theology. Dic. Art. Greek Church; also Burder's Hist. of Religions—Greek Church, and Moshem's Institutes of Eccl. His.—History of the Greek Ch.

the Roman Catholic Church and walked in harmony with it for more than eight centuries, meantime accepting the doctrines and decisions of its general councils, it will be found that the fundamental principles of each are, in the main, the same. Still the following statement of the main points of the doctrine of the Greek Church from the positive side will be of value and interest.

CLAIMS AND DOCTRINE OF THE GREEK CHURCH.

“Christianity is a divine revelation communicated to mankind through Christ; its saving truths are to be learned from the Bible and tradition, the former having been written and the latter maintained uncorrupted through the influence of the Holy Spirit. The interpretation of the Bible belongs to the church, which is taught by the Holy Spirit, but every believer may read the scriptures.

“According to the Christian revelation, God is a Trinity, that is, the divine essence exists in three persons, perfectly equal in nature and dignity, the Father, the Son, and Holy Ghost; the Holy Ghost proceeds from the Father only. Besides this triune God, there is no other object of divine worship, but homage may be paid to the Virgin Mary, and reverence to the saints and to their pictures and relics.

“Man is born with a corrupt bias which was not his at creation; the first man when created, possessed immortality, perfect wisdom, and a will regulated by reason. Through the first sin Adam and his posterity lost immortality, and his will received a bias towards evil. In his natural state man, who even before he actually sins, is a sinner before God by original or inherited sin, commits manifold actual transgressions; but he is not absolutely without power of will towards good, and is not always doing evil.

“Christ, the Son of God, became man in two natures, which eternally and inseparably united make One Person, and, according to the eternal purpose of God, has obtained for man reconciliation with God, and eternal life, inasmuch as he, by his vicarious death, has made satisfaction to God for the world's sins, and this satisfaction was perfectly commensurate with the sins of the world. Man is made partaker of

reconciliation in spiritual regeneration, which he attains to, being led and kept by the Holy Ghost. This divine help is offered to all men without distinction, and may be rejected. In order to attain to salvation man is justified, and when so justified can do no more than the commands of God. He may fall from a state of grace through mortal sin.

“Regeneration is offered by the word of God and in the sacraments, which under visible signs communicate God’s invisible grace to Christians when administered *cum intentione*. There are seven mysteries or sacraments. Baptism entirely destroys original sin. In the eucharist the true body and blood of Christ are substantially present, and the elements are changed into the substance of Christ, whose body and blood are corporeally partaken of by communicants. All Christians should receive the bread and the wine. The eucharist is also an expiatory sacrifice. The new birth when lost may be restored through repentance, which is not merely (1) sincere sorrow, but also (2) confession of each individual sin to the priest, and (3) the discharge of penances imposed by the priest for the removal of the temporal punishment which may have been imposed by God and the church. Penance accompanied by the judicial absolution of the priest makes a true sacrament.

“The Church of Christ is the fellowship of all those who accept and profess all the articles of faith transmitted by the apostles and approved by general synods. Without this visible church there is no salvation. It is under the abiding influence of the Holy Ghost, and therefore cannot err in matters of faith. Specially appointed persons are necessary in the service of the church, and they form a three-fold order, distinct *jure divino* from other Christians, of bishops, priests and deacons. The four patriarchs of equal dignity, have highest rank among the bishops, and the bishops united in a general council represent the church and infallibly decide, under the guidance of the Holy Ghost, all matters of faith and ecclesiastical life. All ministers of Christ must be regularly called and are appointed to their office, and are consecrated by the sacrament of orders. Bishops must be unmarried, and priests and deacons must not contract a second marriage. To all priests

in common belongs, besides the preaching of the word, the administration of the six sacraments,—baptism, confirmation, penance, eucharist, matrimony, unction of the sick. The bishops alone can administer the sacrament of orders.

“Ecclesiastical ceremonies are part of the divine service; most of them have apostolic origin; and those connected with the sacrament must not be omitted by priests under pain of mortal sin.”*

Such is the view of the Greek Catholic Church of the Christian religion. But we shall be better able to discern the position of this great church by pointing out the respects in which it differs from the other great divisions of Christendom, I mean Roman Catholic Christendom and Protestant Christendom.

As to the former, then, the Greeks do not acknowledge the pope’s supremacy, nor the supremacy of the church of Rome, but on the contrary, they regard her as fallen from her supremacy, because, as a Greek historian observes, “she has abandoned the doctrines of her fathers.” Hence the Greeks deny that the church of Rome is the true, Catholic Church, and on holy Thursday regularly excommunicate the pope and all Latin prelates as heretics and schismatics. As a consequence of these views they rebaptize all Latins admitted into their communion.

They do not differ so much as to the number of the sacraments as in the manner of administering them and their significance. The Greeks believe in the sacrament of baptism, but administer it by immersing the subject three times, once in the name of the Father, once in the name of the Son, and once in the name of the Holy Ghost; whereas the Latins sprinkle the subject once in the name of the Holy Trinity, and while the Latins baptize their children in infancy, the Greeks defer the baptism of their children until three, four, five, six, ten, and sometimes to eighteen years of age.

The Greeks regard confirmation as a sacrament, but insist, as stated in the commencement of this article, that it

**Encyclopædia Britannica*, Art, *Greek Church*. That work draws its information from (1) the orthodox confession or catechism of Peter Mogilas; (2) the decree of the synod of Jerusalem or the conference of Dositheus and (3) the catechism of the Russian Church.

may be performed by the priest, while the Latins claim that only those who hold the episcopal office can rightfully administer confirmation.*

The Greeks do not believe in extreme unction as taught by the Latin Church,† yet they believe in anointing and praying for the sick, and enumerate it as one of the sacraments. They do not worship the Host‡ consecrated by Latin priests with unleavened bread, neither do they show any respect amounting to religious worship or veneration for the holy eucharist even at the celebration of it by their own priests; still they claim that “in the eucharist the true body and blood of Christ are substantially present, and the elements,” that is, the bread and the wine, “are changed into the substance of Christ, whose body and blood are corporeally partaken of by communicants.” The Greeks further differ from the Latins by administering both the bread and the wine to the laity of the church, while the latter administer the eucharist in one kind only, the bread or wafer, to the laity. The Greeks, in fact, hold that the laity are under indispensable obligation by the law of God to receive the sacrament in both kinds, and regard the Roman Catholics as heretics who maintain the contrary.

The Greeks regard marriage as a sacrament, but unlike the Latins they regard it as a union which may be dissolved; and charge the church of Rome with being in error in asserting that the bonds of marriage can never be broken. The Greeks furthermore approve of the marriage of their priests under certain conditions, which the Latins do not allow; and they hold also, contrary to the doctrine of the Latins, that those

*Confirmation is a sacrament * * * by which the faithful who have already been made children of God by baptism, receive the Holy Ghost by the prayer, unction (or anointing with holy oil called Chrism), and the laying on of the hands of a bishop, the successor of the apostles.—*Catholic Belief*, Bruno, p. 97.

†The sacrament of extreme unction consists in the anointing, by the priest, of those in danger of death by sickness, with holy oil, accompanied with a special prayer. It is called extreme, because administered to sick persons when thought to be near the close of life.—*Catholic Belief*, Bruno, p. 98.

‡*Host*, the consecrated wafer, believed to be the body of Christ, which in Mass is offered as a sacrifice.

who have been admitted into holy orders may become laymen at pleasure.

The Greeks deny auricular confession* to be a divine precept, and say it is only a positive injunction of the church, and teach that confession of the laity ought to be free and voluntary; while the Latins hold it to be of divine institution. The Greeks deny the existence of such a place as purgatory, yet pray for the dead, that God will have mercy upon them in the day of judgment. The Greeks also hold, as stated at the beginning of this paper, that the Holy Ghost proceeds only from the Father, while the Latins teach that the Holy Ghost proceeds from both the Father and the Son; a point of difference, the most hotly contested between the two great churches.

The points of difference between the Greek Catholic Church and the principal Protestant churches are:

1. Accepting tradition as communicating part of God's word; and that tradition has been maintained uncorrupted.
2. That the interpretation of the Bible belongs to the church, which is preserved from error by the Holy Spirit.
3. Paying homage to the Virgin Mary, and reverence to saints.
4. Holding that man is not absolutely without power of will towards good, and is not always doing evil.
5. Teaching that grace, that is, divine help, is offered to all men without distinction and may be rejected.
6. That the sacraments under visible signs communicate God's invisible grace to Christians when administered with that intention.
7. That the ministry form a three-fold order, a distinct *jure divino* from other Christians, consisting of bishops, priests, and deacons; and these united in a general council represent the church and infallibly decide all matters of faith and ecclesiastical life.
8. Insisting that bishops must be unmarried, and claiming that bishops alone can administer holy orders.
9. Claiming that in the eucharist the true body and blood of Christ are substantially present and the elements are

*Private and special confession of sins in the ear of the priest, made with a view of obtaining his absolution, connected with the sacrament of penance and made an imperative duty in the church of Rome.

changed into the substance of Christ whose body and blood are corporally partaken of by communicants, and that the eucharist is also an expiatory sacrifice.

10. The confession of sins to the priest, though only regarded as a positive injunction of the church; the discharge of penances imposed by the priest for the removal of the temporal punishment due to sins.

11. Claiming that without the visible church there is no salvation; and that this church being under the abiding influence of the Holy Spirit cannot err in matters of faith.

It must be remembered that in these points of contrast enumerated, the differences do not exist in the same degree between each sect of Protestants and the Greek Church. Some of the Protestant sects approach more nearly to the Greek Church in some of the contrasted points named above than others; but points of contrast have been selected which most sharply stand antagonistic to the doctrines of Protestantism in general.

It now only remains to say that not only does the Greek Church refuse to concede to its great western rival the claim of being the original church, but sets up counter-claims of primacy for itself. The fact is well known to all acquainted with ecclesiastical history even if we had no recent utterance to give in evidence; but the delegation of the Greek Church to the Parliament of Religions, held during the great Columbian Exposition at Chicago, in 1893, asserted that primacy for the Greek Church in all its fullness. Said Rev. P. Phiambolis, in his speech on Greek Church characteristics: "Regarding the orthodox church, we are true to the examples of the apostles: we follow the same road in religious questions. * * * The orthodox apostolic Catholic Church contains many different nations, and every one of them uses its own language in the mass and litany, and governs its church independently, but all these nations have the same faith. The patriarchs, metropolities, archbishops, and bishops are all equal. There is no difference in their rank; freedom, fraternity, and ceremony range between them. This is, in short, the church which I represent. The church which does not request the authority over other churches, or mix itself in pol-

itics—the church of the apostles, who had the spirit of truth. And can we say that the truth, far from any error, is not found in such a church?”*

In addition to this, the most Rev. Dionysios Latas, archbishop of Zante, one of the most conspicuous as well as one of the strongest personalities in attendance at the Parliament, and who spoke as the representative of the Greek Church, said in opening his great speech on the foundation of the orthodox Greek Church:

“Ancient Greece prepared the way for Christianity, and rendered smooth the path for the diffusion and propagation of it in the world. Greece undertook to develop Christianity and formed and systematized a Christian church; that is, the church of the east, the original Christian church, which for this reason historically and justly may be called the mother of the Christian churches. * * * It suffices me to say that no one of you, I believe, in the presence of these historical documents, will deny that the original Christian, the first Christian church, was the church of the east, and that is the Greek Church. Surely the first Christian churches in Asia Minor, Egypt, and Assyria were instituted by the apostles of Christ, and for the most part in Greek communities. All those are the foundation stones on which the present Greek Church is based. * * * The Greek Christian, therefore, may be called historically and justly the treasurer of the first Christian doctrine, fundamental, evangelical truths. It may be called the ark which bears the spiritual manna, and feeds all those who look to it in order to obtain from it the richness of the ideas and the unmistakable reasoning of every Christian doctrine, of every evangelical truth, of every ecclesiastical sentiment.”†

*Neely's Hist. Parliament of Religions, p. 644.

†Neely's Hist. Parliament of Religions, pp. 139, 140.

STATEHOOD AND HOW IT WAS ACHIEVED.

BY HON. WM. H. KING, UTAH'S REPRESENTATIVE IN CONGRESS.

II.

The federal Constitution contemplates a nation formed from states—a union of states. It does not design that inchoate and rudimentary governments such as are presented under the territorial system should be permanent appendages to the republic. The right of the federal government to acquire territory and admit new states into the union being conceded, it follows as a necessary corollary that the authority exists to establish reasonable provisions for the protection of the peace and property, and the preservation of the liberties of the people within such territory, pending their investiture with the immunities of statehood. But the further concession must be made that the Constitution was formed by and for states, and must rest upon states; and that its sphere of activity is federal and national, not local. Accordingly, it has been the policy of congress in theory, though not always in practice, whenever any domain was acquired, to subdivide it with a view of conferring statehood at the earliest practical date upon such subdivisions. As stated, a territorial condition is scarcely within the law, and clearly not within the spirit of the Constitution. And early in the history of our national life, in order to make tolerable this un-American and extra-constitutional government, a liberal system was devised and applied to territories. While the power lies with congress to admit new states, it should not be exercised arbitrarily. It has no right to exact of one applicant for admission a higher standard than is required of other territories

seeking admission. It must be confessed, however, that congress has not always dealt fairly with territories asking for statehood. Prior to the war the slavery question assumed such proportions that the merits and demerits of the various states admitted were not always considered; but politics controlled and demanded that when a free state was created a slave state should be formed. And territories have been denied statehood for years, though possessing every qualification, because if admitted they would not have strengthened the political party in control of the government.

Statehood for Utah was not a prize that came unsought. It was achieved only after watching and waiting for nearly half a century. Utah not only waited, but persistently labored. She patiently but constantly presented her claims and never ceased knocking at the national door. Congress often opened the door and permitted less worthy territories to enter. Though often repulsed and treated with disdain there was no abatement of the patriotism of Utah's people. They felt that this great government was a divine patrimony, and that they were joint heirs of and entitled to share in its benefactions. Though deprived for a season of their share of the estate, they felt that ultimately, that great tribunal—the American conscience—would reverse its decision and decree their right to a participation in the inheritance.

The story of how statehood was achieved would be not only the political but also the industrial and social history of Utah. It would recite the heroic courage of the Pioneers who transformed a wilderness into a prosperous commonwealth; it would tell of the development and application of a marvelous system of irrigation; of the construction of highways, the building of railroads and telegraph lines, the enrichment of the union by pouring untold treasures of gold, silver, and lead into the channels of trade and commerce; of the magic growth making Utah the most important of the inter-mountain states,—giving her a population of nearly a quarter of a million, and property of the value of more than a hundred million dollars. It would not fail to mention the unique social and religious position of Utah, the hostile legislation of the nation, the sorrows and animosities which ex-

isted, and how, finally, peace and good will came to all within her borders; and also that with confidence in each other and faith in the future glory of her people, all united in asking that the crown of statehood for which Utah had so long striven, be placed by the mighty nation upon her fair young brow. But lack of space forbids the consideration of these questions, and I must content myself with brief allusions to the various requests made for admission into the union.

In February, 1848, by the treaty of Guadalupe Hidalgo, "Upper California" became a part of the national domain. The previous year had witnessed the perilous journey of the Pioneers and the commencement of their labors looking to a reclamation of the desert and the founding of a new state. They had fled from states wherein mobocracy had triumphed, constitutions and laws had been violated, and their rights outraged. But the failure of states to protect them had not destroyed their love for American institutions or desire for constitutional government.

The difficulties encountered in settling Utah, the struggle for subsistence, and the constant efforts required to gather the expatriated ones who were temporarily sojourning a thousand miles to the east, prevented the immediate consideration of governmental and political questions. It was nearly six months after the ratification of the treaty with Mexico before its terms were fully known in Utah. The action of congress with respect to the ceded territory was anxiously awaited and some form of civil government was daily expected. In the meantime the people of Utah were devoid of any civil government. After patiently waiting until the year 1849, and no steps having been taken by the federal government to organize the ceded territory or establish any form of government therein, a call was made by the leading citizens of Utah addressed to "the inhabitants of that portion of Upper California lying east of the Sierra Nevada Mountains." At that time Utah was an empire in extent. Its length east and west was 650 miles, and its breadth north and south was 350 miles. The Pacific Ocean was its southwest boundary, and the Sierra Nevada Mountains its western limit.

Pursuant to the call a convention was held in March,

1849, at Salt Lake City, and a constitution prepared which was adopted by vote of the people. A Provisional Government was organized under the name of the "State of Deseret," and the machinery provided by the new Constitution put into operation. It was not designed to establish an *imperium in imperio*; but because of the failure of congress to act, the establishment of a civil government was felt to be a necessity until the United States should provide one. It is worthy of note in passing that the constitution framed contained the usual tripartite division of powers and was liberal and republican in the broadest sense.

In April of the same year a memorial was prepared, and signed by Brigham Young and more than two thousand others, in which congress was requested "to grant a territorial government of the most liberal construction authorized by our excellent federal Constitution, with the least possible delay." Dr. Bernhisel presented this to congress, but no action was taken upon it.

The Legislative Assembly of the State of Deseret convened in July, 1849, and adopted a memorial to congress setting out *in extenso* the causes leading to the formation of a provisional government. Among other things it was stated that the people of the "State of Deseret" established a provisional government to obtain security to person and in order to preserve the rights of the United States. It was further declared that under such government "the civil policy of the United States was duly maintained." The memorial then states that the inhabitants of Utah are sufficiently numerous and able to support a state government, and asks that the constitution which had been adopted be ratified by congress and "the State of Deseret admitted into the Union on an equal footing with other states, or to such other form of civil government as your wisdom and magnanimity may award to the people of Deseret." It is evident that the people of Utah had no design to create an independent government or become the subjects of any other nation than the United States. Many of them were the sons of revolutionary sires, and carried with them a love of liberty and of American institutions. They had aided in conquering the territory; and even before its cession by Mexico,

the flag of the United States had been raised by them. They had been driven from the union; they now desired to return to the union, and lay at the feet of the nation as an offering of their patriotism, a new and sovereign state.

The organization of a state government in advance of congressional action, while unprecedented at that time, was not revolutionary, nor did it evince any unpatriotic motive.

A short time after, the people of California organized a state government, and without waiting for congressional legislation sought admission into the union. Later Colorado pursued the same course.

Lieut. Gunnison said of the provisional government: "We found them in 1849 organized into a state with all the order of legislative, judicial and executive officers regularly filled, under a constitution eminently republican in sentiment and tolerant in religion, and though the authority of congress has not yet sanctioned this form of government presented and petitioned for, they proceed quietly with all the routine of an organized, self-governing people under the title of a territory;—being satisfied to abide their time in accession of strength by numbers when they may be deemed fit to take a sovereign position."

The efforts of Col. Almon W. Babbitt to secure favorable action by congress in behalf of the "State of Deseret," were not rewarded with success. The memorial and constitution were presented, but he was denied admission to the House of Representatives. On the 7th of September, 1850, the United States senate passed a bill providing for the organization of Utah as a territory, and two days later it passed the house and became a law.

The act of organizing the territory is known as the "Organic Act," and is substantially the same as those under which most of the territories have been formed and governed. By it the area of Utah was greatly reduced. The people of Utah, however, had been anxious to secure statehood and the refusal of congress to grant their memorial, was a great disappointment. Nevertheless they accepted the legislation cheerfully; and when General Wells informed President Young of the action of congress, and the appointment of the latter as

Governor of the new territory he was escorted to the city "amid the firing of cannons and other demonstrations of rejoicing." The general assembly of the "State of Deseret" met in March, 1851, and resolved: "That we cheerfully accept the legislation of Congress in the act to establish a territorial government for Utah, and that we welcome the constitution of the United States, the legacy of our fathers, over this territory."

The 5th day of April, 1851, was fixed "for the adjustment and final dissolving of the general assembly of the "State of Deseret."

In 1849 President Zachary Taylor, thinking to obviate some of the threatened dangers growing out of the question of slavery in its relation to the territory recently acquired from Mexico, sought the amalgamation of Utah and California and their admission as one state, with the privilege of a separation in 1891. To this plan agreement was made by the people of Utah but it was rejected by California.

Utah continued to prosper and her population to increase. In 1854 her population was estimated by Willard Richards to be from 40,000 to 50,000.

In January, 1854, the territorial legislature memorialized congress to pass an act authorizing a constitutional convention preparatory to statehood. The memorial received no consideration at the hands of congress; but in March, 1856, a convention met at Salt Lake City and a state constitution was framed. Dr. Bernhisel, who was then territorial delegate, presented it, together with a memorial adopted by the convention, to congress.

Notwithstanding Utah had intelligent, progressive people numbering at that time from sixty to seventy thousand, and had made rapid strides in industrial and financial development, and was well able to sustain the burdens of state government, the memorial was treated with coldness amounting to contempt. The treatment accorded their petitions was felt very keenly by the people of Utah.

Their devotion to the union was unmistakably evidenced when, in 1862, they again sought admission to the sisterhood of states. While states were seceding and the fate of the re-

public was uncertain, Utah's voice was raised in behalf of the Constitution and the integrity of the union. On the 20th of January of that year a constitutional convention, which had met at Salt Lake City, concluded its labors after adopting a state constitution (which was a model in its provisions) and a memorial to congress, praying for the admission of Utah.

At a general election subsequently held, the constitution was unanimously adopted by the people; and officers of the proposed state were elected. Hons. George Q. Cannon and W. H. Hooper were selected as senators and Dr. Bernhisel as representative to congress. It was thought that the loyalty of the people in the dark hour of the nation's peril would disarm her enemies. In wealth, population and resources she possessed all the requirements for statehood, but notwithstanding all this and the able and unflagging labors of the senators-elect and her representative, congress not only denied statehood, but launched the first anti-Mormon legislation which had emanated from the national government.

THE SHOWER BATH.

Quoth Dermot (a lodger at Mrs. O'Flynn's):
"How queerly my shower bath feels!
It shocks like a posse of needles and pins,
Or a shoal of electrical eels."

Quoth Murphy: "Then mend it, and I'll tell you how:
It's all your own fault, my good fellow;
I used to be bothered as you are, but now
I'm wiser—I take my umbrella."

BIBLE STUDIES.

BY NEPHI L. MORRIS.

II.

"The integrity of the records of the Christian faith is substantiated by evidence, in a ten-fold proportion, more various, more copious and conclusive than that which can be adduced in support of any other ancient writings.—*Isaac Taylor*.

If the old Christian churches of Jerusalem, Rome and Ephesus had been securely locked, and the keys concealed, so that from 200 A. D. until now nobody could have entered and disturbed the things inside, and the doors could now be opened, what profoundly interesting discoveries would be made. At once the most sacred and absorbing thing to engage our attention would be the voices hushed through the silence of centuries within the old darkened and decayed record chests. Upon opening them we should find old rolls of red and yellow parchments with writing on them. No one church would have in it any great supply of the writings, because all books were written by hand in those days, and hence not so numerous as in these days of printing. And during those awful persecutions, waged by Roman emperors, the sacred books in great numbers were burned, the persecutors hoping by that means to stamp out the "strange superstition" called Christianity. But if we were to collect from all the churches and private libraries of the Christians, what their record chests held, and were to bring them together after assorting them, we would find:

1. Some manuscripts of the Old Testament, written in Hebrew, the original language of the scriptures.

2. Since the Greek tongue had taken the place of the Hebrew at least 600 years before this time, we would find many of the Old Testament books translated into Greek for general use in the churches.

3. A number of rolls of Apocryphal books, not accepted as being inspired, but written by good men and of value for the explanation of the scriptures. Some of these would belong to the Christian age, while others would date all the way from the captivity to the verge of the Christian era.

4. Some copies, and possibly the original copies, of the Gospels, of the Acts, the Epistles of the Apostles Paul, Peter, and James; and the book of Revelations.

While looking upon this pile of time-worn papers, written nearly eighteen hundred years ago, we would have before us all the sources from which we get our Bible, and we must not forget that they would be all manuscripts, that is, all written in script by hand; and whenever copies were needed, they had to be written that way. You will observe, too, that in the tedious process of copying, many mistakes, doubtless, would find their way into the copy. Sometimes the copyist would mistake one word for another; sometimes after writing the last word of a line, on looking up again from his copy his eye might catch the same word at the end of the next line and he would go on from that, omitting the whole line between. In this way and others errors would be continually made. These errors would be repeated by the man that copied from the first copy, and he would add errors of his own. So that as copies increased, mistakes would be likely to increase also, and therefore, as a general rule, the earlier a manuscript the more likely it is to be correct.

Some of the early fathers, knowing how likely their writings and the scriptures were to being marred in the above manner, took precaution against it, by methods similar to the following interesting one: Iraneus, bishop of Lyons, in the second century, in one of his books wrote thus: "Whosoever thou art who shall transcribe this book, I charge thee with an oath by our Lord Jesus Christ, that thou carefully compare what thou hast transcribed, and correct it according to this copy whence thou hast transcribed it, and thou transcribe this

oath in similar manner, and place it in the copy." But even such cautions as these were either not early enough given or sufficiently strong to preserve in all cases the accuracy of the texts.

GENUINENESS DEFINED.

If the original manuscript of each book of the Bible were still extant, and if the fact of its being such could be proved, every copy that agreed with that manuscript would be perfectly genuine. There are, however, none of these original manuscripts known today, but there are circumstances and conditions under which copies have been made and preserved which prove their substantial genuineness, with almost as much certainty as if the originals were really here. A book is said to be *genuine* if it still remains as it was written by its author. If, in text, it is not now as originally written, it is considered to be corrupt, and if the book was not written by the alleged author it is said to be *spurious*.

The great importance of the question of genuineness will be seen in this: Suppose the books of the Old Testament were not written by the authors to whom they are ascribed, and were not written in the age in which it is claimed they were, but on the contrary were written by authors who lived at a much later period—that is, suppose they prove to be *spurious* books; then, of course, the history in them would by no means be deserving the great credit that is given to genuine records. The prophecies said to be contained in them would be open to the suspicion of having been invented after the events had transpired; and lastly, so far as the Old Testament is concerned, Jesus Christ and his Apostles would have approved and recommended the works of imposters; and by such recommendation they would demonstrate that they themselves were either victims of the fraud or parties to it. Hence, to repeat, it is evident how great importance the question of genuineness is; and it is almost equally important to know about the time such books were written. The age in which a book is written and by whom it is written, is a question of fact that can only be answered by proofs from history. Trustworthy witnesses, who possessed both the means of knowing, and who were also willing to communicate the truth, are the

ones whose testimony is acceptable. Facts derived from such a source are called

EXTERNAL PROOFS.

Of course each of the Hebrew authors had his contemporaries to whom he gave his book. They received it from his hands, and, transcribing it, gave it, or a copy of it, to others. It is certain that these second and third parties knew by whom and when the books were written; and this knowledge they imparted to their immediate descendants, and these again to their posterity, and so on from one generation to another through all succeeding ages; and thus by tradition a source of strong evidence for the genuineness of the sacred books is afforded. And as there were fewer books in earlier times than now, the tradition in relation to their origin would be more easily preserved. Nor was there any motive to induce the Hebrews to corrupt this simple tradition about the authorship of their books, and the times in which they were written. If the Hebrew nation had been disposed to change anything about their records it would doubtless have been in the history contained in the books; for they are full of reproofs and censures to their nation. Certainly they would not corrupt the tradition concerning the authorship of their books, and leave unchanged the history so damaging to their national pride.

The Hebrews testify to the genuineness of their sacred books, though in doing so they become witnesses against themselves; a circumstance which renders their testimony for their books unexceptionable. If these books are by some considered forgeries, we ask what motive could such a forger have to impel him to such a bold enterprise? It could not have been national pride, for there is scarce a book which does not blaze with denunciation for national sins, or that does not weep for their waywardness. Love of fame could not have been his motive, for that passion would have taught him to flatter and extol the national character. Love of wealth could not have been the motive, for no wealth was to be obtained by painting a bad picture of the past or prophesying a more deplorable future. It is a fact that the names of some Bible authors are unknown. Had these documents

come from forgers, so important a thing as the pretended author's name would certainly have been supplied, and would most probably have been worked into the writings themselves.

It is conceded that the Old Testament existed in its present form at the beginning of the Christian era. Jesus himself referred to it in its three-fold division of the law, the prophets and the Psalms. Philo, a native of Egypt who lived in the first century of the Christian era, quotes the books of the Jewish Bible and tells us that his people, especially the Jews of Palestine, regarded them alone as having canonical authority. He expressly says that some of them were of divine origin. Going back still farther we find a witness whose testimony is superior to any thus far considered—Josephus, who was himself a Jewish priest and a contemporary with the Apostles, though much younger than they, having been born in the year 37 A. D. In his treatise against Apion, he says: “We have not thousands of books discordant and contradicting each other; but we have only twenty-two, which comprehend the history of all former ages and are justly regarded as divine.”* This establishes beyond refutation the fact that the Old Testament existed at the beginning of the Christian era substantially the same book as it is today.

About fifty years B. C., the Targums were written by Onkelos and others; and being but highly colored paraphrases of the scriptures, accompanied with comments and fanciful allegories as well as legendary matter—resembling very much the Talmud—they became witnesses of the books from whence they were chiefly derived, that is, the books of the Old Testament.

Jesus the son of Sirach, and author of the book of Ecclesiasticus (Apocrypha), mentions the names of Isaiah, Jeremiah and Ezekiel, and makes reference to their prophecies; he speaks also of the twelve minor prophets and others.

*The thirty-nine books of our present Old Testament were so grouped by the Hebrews as to make but twenty-two, which accorded with the twenty-two letters of the Hebrew alphabet. What are generally known as the minor prophets, twelve in number, are united into one book. The book of Ruth was coupled with Judges; Ezra with Nehemiah; Lamentations with Jeremiah, while the two books of Samuel, Kings and Chronicles, were counted but one each.

This book of Ecclesiasticus is supposed to have been written about 232 B. C., and was translated from the Syro-Chaldaic into the Greek by its author's grandson, for the Alexandrian Jews.

Going back fifty years more, to the year 282 B. C., we have the Greek version of the Old Testament, usually called the Septuagint,* which was translated by the Jews of Alexandria. It consists of the same identical books that are in our Old Testament of today, and proves that we still have those identical books which the most ancient Jews attested to be genuine. This is an attestation which no ancient profane books possess. And since there are no authentic books extant of greater antiquity than those of the Old Testament, it is impossible to ascend higher in search of testimony. Each of these versions or books point to the fact that they are only copies or translations of works which must have antedated them, and some of them cite the more ancient books by name; whence it is evident that those ancient authors long since received testimony from their ancestors, that those most ancient books were the genuine works of the authors whose names they bear.

*One very old tradition regarding the Septuagint is that King Ptolemy Lagi requested from the Jews at Jerusalem, a Greek version of their scriptures for his great Alexandrian library; that the Jews sent seventy elders skilled in the scriptures and languages; that the king separated them in different cells for their work, and that after the lapse of seventy days, when they all appeared together before him with their versions, "God was glorified, for they all agreed exactly word for word." The truth probably is, that the version was made by Alexandrian Jews, whether for King Ptolemy or not we cannot tell.

ANCIENT TALES.

MACGREGOR AND LAMONT.

I know not if ever you have heard the following traditional story of a chieftain of the Macgregors residing at the time on his freehold in Glenorchy. His son had gone in the shooting season with a party of young associates to the moors in the braes of the country. They met with a young gentleman of the name of Lamont from Cowal, who, attended by a servant, was going to Fort William. They all went to the kind of inn that was in the place, and took refreshments together; in the course of which, at the close of the day, a trifling dispute arose betwixt Lamont and young Macgregor. Dirks were drawn, and before friends could interfere, Macgregor fell mortally wounded. In the confusion, Lamont escaped, and, though pursued, under the cover of night got securely to the house of the elder Macgregor, which happened to be the first habitation which met his eye at the dawn of morning. The chieftain had got up and was standing at the door. 'Save my life!' said the stranger, 'for men are in pursuit of me to take it away.' 'Whoever you are,' says Macgregor, 'here you are safe.'

Lamont was but just brought to an inner apartment, and introduced to the family, when a loud inquiry was made at the door, if a stranger had entered the house. 'He has,' says Macgregor, 'and what is your business with him?' 'In a scuffle,' cried the pursuers, 'he has killed your son; deliver him up that we may instantly revenge the deed.' Macgregor's wife and his two daughters filled the house with their cries and lamentations.—'Be quiet,' says the chief, with his eyes streaming with tears, 'and let no man presume to touch the

youth—for he has Macgregor's word and honor for his safety; and *as God lives* he shall be safe and secure whilst in my house!

In a little, after Lamont had experienced the most kind and hospitable treatment, the chieftain accompanied him, with twelve men under arms, to Inverary, and, having landed him in safety on the other side of Lochfine, took him by the hand and thus addressed him:—‘Lamont, now you are safe;—no longer can I, or will I protect you;—keep out of the way of my clan—May God forgive and bless you!’

This happened some time before the severe act of proscription against the Clan Gregor in 1633, when, to the discredit of justice, a weak government sacrificed a whole people for the atrocities of a few. Macgregor lost his property, and was hunted for his life in consequence of this iniquitous act. He took shelter in the house of this very Lamont,—noted for his urbanity, and his deep contrition for the misfortune of his younger years; and who by every act of kindness to his venerable guest, and some branches of his family, revered the providence which had thus put it in his power to repay to the family of his benefactor, in some measure, the loss he had occasioned them in the death of a son.

INDIAN WIT AND GRATITUDE.

Not many years after the country of Litchfield began to be settled by the English, a stranger Indian came one day into an inn, in the town of Litchfield, in the dusk of the evening, and requested the hostess to furnish him with some drink and a supper. At the same time, he observed that he could pay for neither, as he had no success in hunting; but promised payment as soon as he should meet with better fortune. The hostess refused him both the drink and the supper; called him a lazy, drunken, good-for-nothing fellow; and told him that she did not work so hard herself, to throw away her earnings upon such creatures as he was. A man who sat by, and observed that the Indian, then turning about to leave so inhospitable a place, showed by his countenance that he was suffering very severely from want and weariness, directed the

hostess to supply him what he wished, and engaged to pay the bill himself. She did so. When the Indian had finished his supper, he turned to his benefactor, thanked him, and assured him that he should remember his kindness, and, whenever he was able, would faithfully recompense it. For the present, he observed, he could only reward him with a story, which, if the hostess would give him leave, he wished to tell. The hostess, whose complacency had been recalled by the prospect of payment, consented. The Indian, addressing himself to his benefactor, said, "I suppose you read the Bible." The man assented. "Well," said the Indian, "the Bible say, God made the world, and then he took him, and looked on him, and say, 'It's all very good.' Then he made light, and took him, and looked on him, and say, 'It's all very good.' Then he made dry land and water, and sun and moon, and grass and trees, and took him, and looked on him, and say, 'It's all very good.' Then he made beasts, and birds, and fishes, and took him, and looked on him, and say, 'It's all very good.' Then he made man, and took him and looked on him, and say, 'It's all very good.' Then he made woman, and took him, and looked on him, and he dare not say one such word." The Indian, having told his story, withdrew.

* * * * *

Some years after, the man who had befriended him had occasion to go some distance into the wilderness between Litchfield (then a frontier settlement) and Albany, where he was taken prisoner by an Indian scout, and carried to Canada. When he arrived at the principal settlement of the tribe, on the southern border of the St. Lawrence, it was proposed by some of the captors that he should be put to death. During the consultation an old Indian woman demanded that he should be given up to her, that she might adopt him in the place of a son, whom she had lost in the war. He was accordingly given to her and lived through the succeeding winter in her family, experiencing the customary effects of savage hospitality. The following summer, as he was at work in the forest alone, an unknown Indian came up to him, and asked him to meet him at a place which he pointed out, upon a given day. The prisoner agreed to the proposal, but not without

some apprehensions that mischief was intended him. During the interval these apprehensions increased to such a degree as to dissuade him effectually from fulfilling his engagement. Soon after, the same Indian found him at work again, and very gravely reproved him for not performing his promise. The man apologized awkwardly enough, but in the best manner in his power. The Indian told him that he should be satisfied if he would meet him at the same place on a future day, which he named. The man promised to meet him and fulfilled his promise. When he arrived at the spot, he found the Indian provided with two muskets, ammunition for them, and two knapsacks. The Indian ordered him to take one of each, and follow him. The direction of their march was to the south. The man followed without the least knowledge of what he was to do, or whither he was going; but concluded, that if the Indian intended him harm, he would have despatched him at the beginning; and that, at the worst, he was as safe where he was as he could be in any other place. Within a short time, therefore, his fears subsided, although the Indian observed a profound and mysterious silence concerning the object of the expedition. In the daytime they shot such game as came in their way, and at night kindled a fire, by which they slept. After a tedious journey of many days, they came one morning to the top of an eminence, presenting a prospect of a cultivated country, in which was a number of houses. The Indian asked his companion whether he knew the ground. He replied eagerly, that it was Litchfield. His guide then, after reminding him that he had so many years before relieved the wants of a famishing Indian, at an inn in that town, subjoined, 'I am that Indian! now I pay you! go home.' Having said this, he bade him adieu, and the man joyfully returned to his own house.

WONDERS OF GREATER NEW YORK.

Greater New York includes quite a score of cities, towns and villages, ranging in population from a few hundreds to 2,000,000 each. Its population will be 3,300,000 or more, giving an area of 360 square miles. It will be second in size only to greater London among the world's cities. This brings Paris into the third place. And it must be remembered that London was a city nearly two thousand years before the first white man set foot on Manhattan Island. New York would furnish space for 132 such cities, and yet there are in it as many people as were in all the thirteen colonies when they declared their independence. Mr. Waldron begins to astonish us by the statement that the population of Greater New York, lined up shoulder to shoulder, would extend from New York to St. Louis, a thousand miles across the country, and if they were marched by, two abreast, day and night, it would take three weeks before the last pair had passed the observer. The railroad lines within the borders of the city would reach from New York to Omaha, and the elevated lines alone would make a double-track connection with New Haven, Conn. The street lines have a capital of \$95,000,000, and their 5,000 cars make a yearly aggregate run of 85,000,000 miles, which would about bridge the distance from the earth to the sun. They carry 480,000,000 passengers a year and an average of 1,300,000 a day. The steam roads entering the national center send out 1,000 passenger trains every twenty-four hours, and about 500,000 passengers on the average enter or leave the city on these roads every day. The clearing-house shows checks and drafts to the amount of \$69,000,000 a day, about half larger than the combined bank clearings of all the other cities in the nation. Mr. Waldron says:

"In 1626 the Dutch purchased Manhattan Island for \$24. The surrounding country was not then considered worth buying. Today the value of the land and buildings of the enlarged city is not less than \$4,500,000,000. This is an average of \$125,000 an acre and 50 cents a square foot for the entire 360 square miles. But there are sections down on lower Broadway and on Wall Street that could not be bought for less than a thousand times that price. A workingman would need to spend the wages of twenty years for a plot large enough to give him a decent burial. The property value of this one city would buy one-third of all the farms in the United States."—Geo. B. Waldron, in *McClure's Magazine*.

THE TWO FOUNTAINS.

I saw from yonder silent cave,
Two fountains running side by side;
The one was Memory's limpid wave,
The other cold Oblivion's tide.
"O, love!" said I, in thoughtless dream,
As o'er my lips the Lethe pass'd,
"Here in this dark and chilly stream,
Be all my pains forgot at last."

But who could bear that gloomy blank,
When joy was lost as well as pain?
Quickly of Memory's fount I drank,
And brought the past all back again;
And said, "O, love! whate'er my lot,
Still let this soul to thee be true—
Rather than have one bliss forgot,
Be all my pains remembered too!"

THOMAS MOORE.

GLEANINGS.

JAPAN: The Empire of Japan is composed of four large and 3,000 small islands, forming an arc of a large circle extending from the northeast within a few miles of Kamchatka, southwest about 2,000 miles, and with Formosa, nearly 3,000 miles from the Arctic climate, to one of perpetual spring and everlasting summer.

CO-OPERATION IN FRANCE: Co-operation in France has spread more in agriculture than in manufacturing and trade. Some 600,000 farmers are members of supply associations, through which they buy their fertilizers and implements from first hands, and they sell their produce in the same way.

THE SILENT EXAMPLE OF PARENTS.—The silent example of honorable parents is immeasurably greater than that of any school, while their opportunities for individual instruction, aided by their natural affection and desire for the child's welfare, are incomparably more numerous and favorable. The parent is, or ought to be, in close personal relations with the child, such as no teacher can possibly maintain; his authority and stimulus are constant, while those of the teacher are limited, and the final appeal will always be made to him.

THE MORAL PRINCIPLE IN MAN.—The division of life into physical, mental, and moral is convenient for many purposes, but we sometimes strain it too far. We forget that it is a purely artificial distinction—that naturally they all merge into one another, in the existence of each individual and of every community. There is indeed one way in which this separation may be actually injurious, and that is by inducing the habit of detaching the moral nature of a man from all the rest, and regarding it as something to be developed by itself, without relation to his physical or intellectual life. If there is any truth that especially needs emphasizing it is that the moral in man is not one part of him, as a leg or an arm is one part of his body, but that it is a principle permeating every portion of his being and every moment of his life. In no way has human progress manifested itself more clearly than in its gradual recognition of this truth.

EDITOR'S TABLE.

THE ENLARGEMENT OF THE ERA.

This number of the ERA is sixteen pages larger than the first issue. It is the desire of the ERA's management and its editors that this enlargement shall be permanent. It is necessary in order that the magazine may have space sufficient for the accomplishment of its work. With the enlargement made permanent we shall have space for a greater variety of matter and can still continue to treat the great themes connected with the work of which the ERA is the organ. Shall the enlargement of the ERA be permanent? That question altogether depends upon the owners of this magazine? Who are they? Its patrons. The members of the Young Men's Mutual Improvement Associations. If earnest work is undertaken by the officers and members of our associations, during the next month, and the present subscription list of the ERA sufficiently increased, it can be done. It is not by any means an impossible task. It can be done by a little extra effort on the part of its owners. Will you do it? We believe you will. Think what this will mean to our present subscribers. It means the addition of 176 pages to the volume they have subscribed for. It will make the ERA a handsome volume of 944 pages instead of 768 pages; and with the new Manual added, which goes with the ERA, as a supplement, it would make a volume of 1039 pages. But the chief advantage from the enlargement would be increased variety of matter.

We ask the owners of the magazine to think over the advantages of this proposition; and then let each one make an effort to secure another subscriber, and we are satisfied that

the result of this effort will be the permanent enlargement of the ERA.

MISSIONARY RATE FOR THE ERA.

The management have decided to make a missionary rate for the ERA of one dollar per annum.

Today there are between twelve and fourteen hundred elders in various missionary fields, the greater number of whom are members of mutual improvement associations. We desire to keep them in touch with the trend of improvement work at home, and also render them assistance in expounding the gospel to the people among whom they labor. Both of these objects can be accomplished by placing the ERA at a price within the reach of the elders on missions and their friends; and as in every number there will be expositions of one or more doctrines of our faith, they cannot well afford to do without it.

From the commencement it has been announced that the ERA would be an advocate and defender of the faith, and we desire that it should enter upon this part of its mission at once, and be given as wide a circulation as possible. We therefore say to our brethren abroad, and those laboring in the various states of the American union, that if they will send us their address and one dollar, the ERA will be sent to them for one year. We say the same to the friends of our missionaries who may desire to aid them in spreading abroad a knowledge of God's great latter-day work. Send us the address of your missionary friends, with one dollar, and we will send them the ERA for a year. Or if you have friends abroad, to whom you desire to send the ERA, we will send it on the same terms as to the missionaries. Here is an opportunity for hundreds of saints to aid in the work of spreading abroad a knowledge of the gospel. Will they avail themselves of it? The ERA upon these terms is very far below the cost of its production, but in the interest of the members of improvement associations absent on missions, and out of a desire to extend the usefulness of the im-

provement magazine we make this offer. Who will join us in the work?

NON-PARTISAN GOVERNMENT OF CITIES.

The political question which promises to be one of first importance in the United States is the non-partisan government of cities. It cannot be considered a new question, for it has been before the people of our country for a number of years; but the effort of the citizen's union movement at the late election in Greater New York to secure non-partisan government for the new world's metropolis has given greater prominence to the question than it ever before possessed. It counts for nothing that the candidate of the citizen's union, Mr Seth Low, President of Columbia College, was defeated in the recent election. The doctrine that a municipality's affairs should be administered for the best welfare of its inhabitants and not in the interest of professional politicians survives Mr. Low's defeat, and will be heard from again and again, even in New York, we believe, as well as elsewhere, and at the last it will be triumphant; because it is one of those common sense propositions which will appeal to the understanding and plain business instincts of the American people. The defeat of Mr. Low means simply that machine politics in Greater New York are at present too strong to be broken down by the non-partisan forces, that is all.

This question in various parts of our own state was before our people in the late elections, and the principle of non-partisan government in cities was in some places wholly and in others partially triumphant. It was so far successful in Salt Lake City that the non-partisan candidate for mayor, Hon. John Clark, was elected, and also the city auditor and four members of the city council. This certainly was a triumph for the principle of non-partisan government for cities that is very gratifying. Especially when it is remembered that the movement did not take definite shape until some two months before the election.

The chief objection urged against non-partisan government is that where the officers are elected without a party

there is no organized body of citizens to which they are responsible, no effectual way of calling them to account; whereas in the partisan system, the party through whose influence officers are elected stand in a manner responsible for their conduct and may more or less control their administration. And indeed it is but fair to say that there is some force in this objection as relates to non-partisan efforts in the past. For as a rule they have been but sporadic protests against party government abuses; and not sustained efforts to maintain as a settled policy non-partisan government in municipal affairs. That objection, however, is fully met if non-partisan government in cities be regarded and adhered to as a settled policy of the people; for it only needs to be set upon that basis in order to make the officers elected in pursuance of such a policy responsible to the whole community. This is the proposition that the non-partisan movement should make to the people. It just as well might not have come at all if it has not come to stay as a settled policy.

The justification of non-partisan government of cities lies in the fact that the affairs of municipal government nowhere touch the issues upon which the American people are divided into political parties. City governments are chiefly concerned in giving adequate police protection to the people; in sustaining an efficient fire department; supplying water; preserving sanitary conditions; cleaning streets and keeping sidewalks in repair; furnishing lights for the public convenience; opening and preserving public parks; and controlling and, so far as may be, suppressing the vices and vicious elements common to large aggregations of population. These things are the chief concern of city governments, and none of them affect the great questions of state or national politics, either directly or indirectly. The question of free coinage of silver is not involved; nor protection or free trade; nor the question of strict or loose construction of constitutional grants of power. Indeed, municipal governments as we now know them, so numerous and so powerful, were unknown and present difficulties never contemplated by the founders of our government. But these problems are thrust upon the men

of this generation, and they must meet and settle them; and it is just possible that their solution will be found along lines quite distinct from those ordinarily followed by the fathers. So far is the distinction of municipal government from state and national politics recognized, that in a number of states, as in our own, municipal elections are separated from county, state and national elections by constitutional provision. A circumstance which bears powerful testimony to the fact that municipal governments are recognized as furnishing local problems quite apart from national party politics, so that there is already in such provisions alone a strong beginning made for the divorcement of municipal government from state and national politics. It only remains for the friends of non-partisan government for cities to insist upon it as a permanent policy; to keep before the people the fact that the administration of a municipality's affairs is a plain, business proposition, as much so as any other corporation's affairs, and quite apart from the issues of party politics; to demand that the city government be conducted upon a high plane of disinterested and public-spirited devotion to the true welfare of the community, and they will succeed in uniting the best elements of all parties against the vicious, and succeed in relegating party bosses with their political machine methods, not only to the rear, but into oblivion, and secure good city government by good men at a minimum of cost to the people.

“BY GRACE ARE YE SAVED.”

A traveling elder in the state of Tennessee, writing from Murfreesboro, under a recent date, asks us to explain how far the salvation of man is affected by the grace of God, and what the proper explanation of Ephesians, second chapter and fourth to ninth verse is. That passage is as follows:

“God, who is rich in mercy * * * even when we were dead in sins, hath quickened us together with Christ (by faith ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast.

This passage is the one chiefly relied upon by those Christians who hold to the doctrine that all that is necessary to salvation is merely to believe on the Lord Jesus Christ, and who insist that obedience to the ordinances of the gospel is not necessary to salvation.

That salvation does come by and through the grace of God, and not by the works of man, is a true doctrine. Who instituted the plan of salvation which we know as the gospel? Man? No; God was its author. Did God establish it because the works of man had purchased it? No, but God out of his great love for man, that he might save him, founded the gospel. Hence it is by the grace of God that we have the gospel, and since it is through the gospel that we obtain salvation, it is consistent for the apostle to say "by grace are ye saved * * * it is the gift of God."

If anyone were to ask whence we received our temporal blessings, such as food, raiment and habitations, a believer in God and his providence would say, "they come from God, they are blessings from him. He gives them to us by his grace." Hence one could say, "by grace are ye fed and clothed—not of works lest any man should boast—it is the gift of God." And that would be true, because God created the earth. He implanted the spirit of life in the vegetable and animal kingdoms from which man obtains his food and clothing. But how do men make this grace of God available to themselves? The answer is, through their industry. Men plow the fields, plant the grain, keep down the weeds and give vegetables and grains a chance to grow. They gather the vegetables, they harvest the grain and put it into store-houses, and the amount they garner depends upon their industry—upon their works. Men delve into the very bowels of the earth and bring from their hiding places the treasures of silver and gold, and precious stones; the oils and coal and iron. Commerce spreads her white sails on every sea, and exchanges the fruits of one climate for the products of another, until every land partakes of the blessings of all. Cotton and wool, and the shining thread of the silk worm, man's ingenuity and industry converts into fabrics to clothe his body and adorn his home; and

by industry "plenty leaps to laughing life, with her redundant horn." But it is the grace of God that gave the earth, that put into it the principle of life; that in the seams of the rugged rocks stored gold and silver, filled earth's crust with oils and coal and iron; and gave wool and cotton and silk for fabrics. So that in the last analysis of it, the grace of God makes man's industry fruitful.

Now, if one thinking only of the native richness of soil, the proper temperature and moistness of climate, the mysterious principle of life planted by the creator in the earth—were to say of men inhabiting some favored country: "These men prosper by the grace of God—not of themselves—their prosperity is the gift of God," would he be far from the truth? We think not. If another, regarding only the industry of the community were to say: "This community owes its prosperity to its intelligent industry," and should add—"by their works they are made prosperous," would he be far wrong? We think not. But the proper statement would be—the *whole truth* would be—by the grace of God these men are prosperous through their industry.

So with the gospel. It is through the love and grace of God that the plan of salvation was wrought out, hence by grace men are saved; but it is only through faith which leads to obedience of God that men can avail themselves of that grace.

In another way, too, men are helped to salvation by grace. To those who from the heart obey the gospel, the Holy Ghost is freely given. By which some of God's strength is imparted to man; by which, and only by which, he can hope to overcome the evil passions of his nature, and gain a victory over the world, the flesh and the devil. When the operation of this grace is taken into account, as well as that already considered, it will be thought, doubtless, that grace in comparison of works, in bringing to pass the salvation of man, preponderates. But however small the part of works may seem to be, it is a part, nevertheless, essential to man's salvation. Works cannot be omitted; and hence works, that is, man's obedience to the ordinances of the gospel, and thereafter righteousness of life, are essential to salvation. That obedience to the laws

and ordinances of the gospel brings men within the influence of God's grace and unto salvation.

St. Paul is right, then, when he says: "By grace are ye saved through faith." And yet St. James is right when he says, "By works a man is justified, and not by faith only;" for it is through a union of the grace of God and the faithful obedience of man that he at last shall see salvation.

A MODERN APOSTLE'S PROPHECIES.

When Elder Parley P. Pratt in the early fifties remarked to some of his friends in New York that the time would come when an elder would be able to preach one Sunday in Manchester or Liverpool, England, and during the week cross the ocean and preach the following Sunday in New York or Boston, some who heard him thought it a prophecy not very likely of fulfillment; and others considered it altogether visionary in the sense of it being impossible. On September 26th, 1897, however, the New York German Lloyd steamship, *Kaiser Wilhelm der Grosse*, completed the trans-Atlantic run from Southampton, England, to New York, in five days, twenty-two hours and thirty-five minutes. So that it would now easily be possible to do all that Elder Pratt predicted so long ago, and at a time when there was little probability of it ever being accomplished.

* * *

The same apostle in the early fifties published his noble little work called the "Key to Theology;" and in speaking of the gathering of Israel in the last days, and their restoration to the lands promised to their fathers, he said:

Physically speaking, there seems to need but the consummation of two great enterprises more, in order to complete the preparations necessary for the fulfillment of Isaiah and other prophets in regard to the restoration of Israel to Palestine, from the four quarters of the earth, and the annual reunion of all nations to the new standards, holy shrines and temples of Zion and Jerusalem, under the auspices of that great universal and permanent theocracy which is to succeed the long reign of mystery. One of these is the Great Eastern Railway from Europe to India and China, with its branches, and accompanying telegraphic wires, centering at Jerusalem.

The other is the Great Western Railway, with its branches and accompanying telegraph lines from the Atlantic to the Pacific.

This prophetic suggestion, too, at the time the book containing it was published, was looked upon by many, even among the saints, as pointing to a condition likely to exist in some far-away millenium; while among the unbelieving it was esteemed to be the idle speculations of a vivid imagination. We live at a time, however, when the words of this apostle-prophet are likely of fulfillment. Thrice over the Atlantic and Pacific are united by great western railways across the American continent, "with their branches and accompanying telegraph lines." And the main line of the apostle's "Great Eastern Railway" may be said to be a reality with the completion of the trans-Siberian railway, which will connect all Europe with the Eastern or Pacific shores of Russia and China. This event, that is, the completion of the trans-Siberian railroad, is scheduled for 1902, five years hence; and the work is now so far advanced by the Russian government that it is not likely to fail of completion by that time. And this road with its accompanying branches penetrating into all parts of China and India will bring the hitherto slow and sleepy orient into immediate contact with progressive Europe and America, and make possible the great annual assemblies contemplated by Elder Pratt. What progress is being made towards the establishment of conditions favorable to this is readily seen in the following from a popular magazine of recent date:

Twenty years ago Jules Verne wrote his story, "Around the World in Eighty Days," and it met with the greatest success—as an extravaganza; then some pioneer, a Marco Polo of our day, went around the world in eighty days and said so, for which he was, of course, denounced as a liar. But in the year 1902, when in all human probability the trans-Siberian railway will be completed, a journey about the earth will not require much more than a month. Starting from New York, the circumnavigating tourist will reach Vancouver in six days. From this point to Vladivostok—or to Talienwan, in Chinese territory, which will in all probability become the terminus, on the Pacific, of the longest railway in the world—he will spend eleven or twelve days in great circle sailing. Crossing Siberia by rail, he will reach St. Petersburg in eight days, London in four, and turn up in New York in five or six days, so completing his jaunt in thirty-five days or under. The actual cost of such a journey will be next to nothing; the round the

world tickets, which sell at present for a little more than five hundred dollars, will then be sold for three hundred at an outside figure. By this route the longest and the most expensive strip of the route—and also, it should be added, by far the most interesting—that down the east coast of Asia from Japan to the Malay Peninsula, and then on to India, Egypt, and southern Europe—will be left out for those travelers, who, though on pleasure bent, are of a frugal mind and disposed to economize; for the trans-Siberian railway proposes to take tourists across Asia and half of Europe for about fifty dollars.

Until flying machines are gotten under better control, and balloons more thoroughly domesticated, the journey will continue to occupy, as outlined, from thirty to thirty-five days. When the great trunk line through the Canadian Northwest is completed to some Alaskan port, and the passenger cars are ferried across the Straits to connect with the trans-Siberian schedule, the journey will be lessened by another five or six days at least. Then we may read a notice upon the office door of our hardworking professional and business men, when the time for the summer vacation has come: "Mr. Blank is out of town; has gone around the world; will be back in three weeks."

It may be said that while there does seem to be in course of construction those mighty highways necessary to make possible the fulfillment of the apostle's prediction, Jerusalem appears far from being a center of this mighty system of inter-continental communication. But such a conclusion should not be too hastily reached. When the geographical position of Palestine is taken into account; when we remember what Jerusalem is to the civilized world, to Jew, Christian, and Mohammedan alike; when we remember its wonderful place in history and prophecy; when we call to mind its holy shrines, its temples of the past and those that will be built there in the future; when we remember that only on the 31st of August last, the Zionists'* conference, held at Basle, Switzerland, adopted schemes for the centralization of

*The "Zionite movement," as it is called, is an organized effort to colonize Palestine with Jews. In other words Zionists are seeking to bring to pass the restoration of the Jews to the land of their fathers; and their dearest wish may be said to be the creation of a Jewish state in that land. It was the purpose of the conference at Basle, according to Mr. Rosenberg, of New York, president of a branch of the Hoveve Zion [Lovers of Zion] society—"To pave the way for a more rousing and effective agitation of the cause everywhere, to better organize and verify with one another the various societies, associations, clubs or other bodies having Zionist tendencies or objects, to centralize the scattered, disunited forces of the movement, and to give them unity of purpose, aim and direction." The result of that conference is stated above.

the movement of Zionist societies, and the raising of a fund of \$50,000,000 to accomplish the redemption of Palestine and give it back to Jewish control, create, in fact, a Jewish state in the land promised to their fathers—when one thinks of all this in connection with Judah and Jerusalem, he must be convinced that Jerusalem is not to be left on one side in the great movements now on foot, and which seem to have for their purpose that preparation work which Apostle Pratt had in mind when he wrote the passage we have quoted, and which shall surely go on until

The whole round world is every way
Bound by gold chains about the feet of God.

OUR WORK.

THE BEST BOOKS ON THE LIFE OF JESUS.

We have been asked the question several times of late, "What are the best books on the Life of Jesus?" Our answer invariably has been, the four gospels of the New Testament, the books of Matthew, Mark, Luke and John. There was, of course, no other answer to give. For while the literature on Christology is very voluminous, there is little of it that we could wholly recommend to the members of the Improvement Associations outside of the books named above.

Of these books the first, the Gospel according to St. Matthew, was written by an eye-witness of the things he relates. Both Mark and Luke speak of him as Levi, the former as the son of Alphæus (Mark 2: 14), a publican, that is, a tax-gatherer of Capernaum, who collected the Roman duty on goods crossing the Sea of Tiberias. He was called early in the Galilean ministry of our Lord, to be one of the Twelve Apostles, and from that time forward enjoyed that close companionship accorded to the Twelve, a circumstance which made him one of the best possible witnesses of those things which Jesus said and did. Matthew's gospel is most probably the first treatise written on the life of our Lord, the date of it being about twenty-eight years after the crucifixion; or, according to Irenæus, who wrote in the second century, when Peter and Paul were founding the church at Rome, which, from the best evidence obtainable, was about the year sixty-one or two, A. D. It was written in Hebrew as currently written and spoken at the time in Palestine, and afterwards was translated into the Greek, some conjecture by Matthew himself.

Mark's gospel was written not by an immediate witness of the incidents he relates, but by one closely associated with one, at least, who was such a witness—Peter, whose companion Mark was. He was also, for a time, the companion of Paul, for the weight of evidence is in favor of his being that John Mark, who at Perga left Paul and Barnabas when they were on their first mission; and about whom Paul and Barnabas had such sharp contention when ready to start on their second mission (Acts 15: 36-40). Mark is called the interpreter of Peter, that is, he wrote down in narrative form what he had heard Peter relate of what Jesus said and did. It is also claimed that Peter approved of what Mark had written, and directed that it should be read in

the churches (Eusebius H. E. ii: 15). So that while Mark did not write from personal knowledge of the things which Jesus did, he was but one step removed from that condition, and it is, to say the least, very probable that what he wrote was sanctioned by the one most prominent of those who consorted with our Lord.

The third gospel, that which bears the name of Luke, the general consent of all ancient Christendom ascribes to "the beloved physician," the friend and companion of the Apostle Paul, mentioned in the epistle to the Colossians (Col. 4: 14); and in the second letter to Timothy (II Tim. 4: 11). He is also the writer of the Acts of the Apostles, and is generally conceded to be the close companion of Paul in his missionary journeys described in the Acts. Epiphanius and others say that he was one of the "seventy" disciples; and some insist because of the circumstantial manner in which the appearance of Jesus to two of the disciples on their way to Emmaus is related, that Luke was one of them. It has been charged that Luke wrote his gospel under the overpowering influence of Paul; but beyond question he writes from a wider range of knowledge than was imparted to him through his association with the great apostle of the Gentiles. He is evidently more scholarly than either Mark or Matthew, and has written more truly in the spirit of a historian.

These three books are called the Synoptic Gospels, chiefly for the reason that they relate a summary of the principal events in the life of the Master, and very much in the same way; and partly because writers stood in need of a descriptive term that would point out the difference between these three writers and John, who may be said to have emphasized what Jesus taught rather than what he did. Christian tradition has it that such had been the growth of heresies which denied the divinity of Christ, that the bishops of the east urged upon John the necessity of writing his gospel, and writing it with a view of refuting the heresies to which reference is made above. It is further claimed that he had before him the other three gospels, and that things omitted by their authors he supplied in his own memoir; and for this reason his gospel has come to be regarded as supplemental to the others, and of particular interest because it bears especial witness to the divinity of Jesus.

The writings of John, moreover, are of special interest to Latter-day Saints since from the Book of Mormon (I Nephi, ch. 14) they learn that he was foreordained to write of the things concerning Jesus Christ and his ministry.

We have thought it proper to say so much concerning the authors of these memoirs of Jesus, that the members of the associations may be reminded of the fact that they had the very best opportunity for knowing the truth of the things whereof they wrote—opportunities possessed by no others who have written upon the subject. Other writers, who have not marred the subject, have but amplified and unified what these have recorded; but many others have entered upon the most unprofitable speculations that have confused rather than thrown light upon the subject, and the

latter class are by far the more numerous. Indeed it is difficult to name an author who has written on the life of Jesus, whose writings are not burdened with error; and therefore we commend to the members of our associations a careful study of these four gospels as the very best books to consult on the life of Jesus; and indeed the only ones that can be recommended without reservation. They, with the Jewish prophecies in the Old Testament, and the Nephite prophecies and the history of the ministry of Jesus on the western hemisphere, contained in the Book of Mormon, are the original sources of information concerning the earthly career of the Son of God. From them may be learned the incidents that make up the blameless life of Jesus of Nazareth—a life intended to instruct all future ages and races of men. From them may be learned the attributes of that perfect character which was intended to be, and which is, the manifestation of God to man. From them may be learned that plan of redemption designed before the foundations of the earth were laid for the salvation of man. And hence in the Manual course of study on the life of Jesus, we have sought to lead our students to those very fountains of knowledge concerning the career and doctrines of the Son of God, rather than to any streams flowing from those sources; for as streams of water take on the hue and flavor of the soils through which they cut their way, so lives of Jesus written by others than those named above, while containing much that may be good, are nevertheless liable to reflect the sectarian prejudices or religious bias peculiar to each writer. Hence our advice is, study the life of Jesus from the original sources of information.

AGE OF MEMBERSHIP.

In the instructions of the general superintendency, given in October, 1880, occurs the following passage: "The associations should be composed of young men, running to neither extreme as to their age." That instruction in making up the membership of our improvement societies should be strictly adhered to. We say this because in some associations there is a disposition to admit very young boys as members, and when this is objected to a strong plea is made to retain them and encourage others to come, until there is great danger, if this is not checked, of making our societies children's rather than young men's associations. There would be some excuse for admitting very young members into our organizations if the young men's associations were the only organizations in the church for the improvement of the young. But that is not the case. With the Sunday schools in existence, and the primary associations running, young boys will find in them ample opportunities for spiritual and moral education; and to take them into the young men's associations is apt to result in failure to do that grade of work it is intended our associations shall do; and will very likely result in driving away from us the very class of young men the improvement societies are intended especially to benefit. To superintendents of stakes and presidents of associations, therefore, we say, keep up the grade of your membership as to age.

None should be admitted below the age of fourteen, the minimum age at which members may be admitted, according to the ruling of the general superintendency. We urge this, not because we are not interested in the boys below the age of fourteen, but because we want to see our organizations kept up to the highest point of efficiency, and accomplish the particular work assigned to them, and we suggest that efforts be made to secure a membership of young men, "running to neither extreme as to their age;" not only young men in their teens, but young men from twenty to forty, of which latter class the bulk of our associations ought to be formed, because the number of young men of that age doubtless preponderates in our community; and a strong effort should be made to enlist them in the work of mutual improvement, that their influence may give character to the organization; and that the idea may be established that our societies constitute a band of earnest young men bent on spiritual, moral, and intellectual development; and not associations of boys meeting together for amusement.

OUR MISSIONARY WORK.

Be not satisfied, rest not content, until every young man professing the name of saint in Zion is enrolled in the cause of Mutual Improvement.—Instructions of general superintendency, Oct., 1880.

By the time this number of the ERA reaches its patrons it is expected that the missionary work authorized by the last general conference of the societies will have been inaugurated. A commencement, at least, will have been made in that work. It is no light undertaking to send missionaries into all the stakes and wards of the church, and we call attention to the fact in order that in this work we may enlist the earnest co-operation of both stake and ward officers, and all interested in the cause of mutual improvement. It is desired that our missionaries this winter shall be brought in contact with those who stand in need of their services, that is, with those who have no interest in our work of mutual improvement, and who are careless and indifferent in respect of the gospel. Now, as of old, it is the sick who need the physician, not those who are well. We shall expect our missionaries to search out this class in every community and labor among them. In bringing the missionaries in contact with this element, local officers and members can be of very great service. In fact, presidents and other officers of associations should now carefully note those who have no interest in mutual improvement work, and who have no faith in the gospel, with a view of bringing them and our missionaries together when the latter shall come among them. If the plans that are formulated are carried into effect, there will be conversational as well as public meetings held by the missionaries, and at the former those who have doubts of the truth will have an opportunity of making those doubts known that the difficulties may be cleared away and faith take the place of doubt. We further bespeak for our missionary brethren who will come among the members of the associations, the most con-

siderate treatment. They are coming without purse and scrip, dependent upon the kindness of the saints, and chiefly upon the members of our associations, for food and lodging, and transportation from place to place. We therefore call upon the members of the associations to treat them with becoming hospitality, and render them every possible assistance in the prosecution of their labors. Open your homes to them, invite in the friends you would like our missionaries to meet, we mean those among your friends whom you have been unable to interest in mutual improvement. Spend a few hours during the precious days that the missionaries are with you in introducing them to the young men you can never get to your meetings, and in bringing such indifferent characters to the conversational meetings. In a word let there be a united effort to carry out the instruction:—

Be not satisfied, rest not content, until every young man professing the name of saint in Zion is enrolled in the cause of Mutual Improvement.

And, let us add, there will be no objection if efforts are made to interest in our work those who do not profess the name of saints. There is no reason why the gospel of mutual improvement should not be presented to the stranger within our gates as well as to the children of the kingdom. The church of Christ sends hundreds of elders abroad every year to preach the restored gospel of the Son of God to the world. Surely then the strangers within our gates should not be neglected, and allowed to remain in ignorance of our faith. So if members of the associations have friends not of our faith, they should invite them to attend our meetings and especially the meetings of the mutual improvement missionaries.

Let it be understood, too, that this missionary work is no new enterprise; it is simply a renewal of past missionary labors, undertaken in pursuance of the instruction given by the general superintendency in October, 1880, and which is quoted at the head of these remarks. From our reports of last year it appears (Manual p. XI.) that while there is an enrolled membership of nearly seventeen thousand in our associations, there are also above eight thousand young men of improvement age who are not enrolled! Surely in the face of these facts it is time that the pure minds of our brethren engaged in mutual improvement work be stirred up by way of remembrance to the instruction given upon this subject of missionary work. It should be the ambition of every earnest worker to materially reduce, during the coming winter, that large number of young men of improvement age in our community who have no interest in a work so splendid as ours. Come then, let us have a united effort to wipe out this standing reproach to our associations

EVENTS OF THE MONTH.

October 21st: The following new conditions of fellowship with Universalists were adopted in the Universalist General Convention at Chicago: 1st. The universal fatherhood of God. 2nd. The Spiritual Authority and leadership of His Son, Jesus Christ. 3rd. The trustworthiness of the Bible as containing a revelation from God. 4th. The certainty of just retribution for sin. 5th. The final harmony of all souls with God. * * * Cyclones and floods cause the loss of thousands of lives in the Philippine Islands.

22nd: The Universalist Convention in Chicago adopt a resolution disapproving of capital punishment. * * * Princeton University celebrates its one hundred and fifty-first anniversary. Ex-President Grover Cleveland was the orator of the occasion.

23rd: The biennial convention of the World's Woman's Christian Temperance Union opens in Toronto, Canada.

24th: A frightful accident occurs on the New York Central railway, near Garrison, New York; twenty-eight persons killed and many wounded.

* * * The latest advices leave little doubt that there will be great suffering for food in the Klondike country this winter. * * * Yellow fever, which has been raging for several weeks, still holds sway in southern cities.

25th: Reports have reached Washington of an awful condition of affairs in Havana, Cuba. Many people have died from lack of food. *

* * * Advices from Japan state that a great flood prevails there. Ten thousand houses are submerged and sixty-six thousand peasants are dependent upon the rations of food issued by the government.

26th: A terrific blizzard in eastern Colorado ties up the railroads and causes great damage. * * * Fifty-four people were killed and eight others seriously injured in a panic caused by a cry of fire in a church in Russia.

27th: Another very rich strike of gold is reported at Dawson City in the Klondike country; nuggets are found, it is said, laying in the gravel, by simply turning over the boulders. * * * The will of the late George M. Pullman, was filed in the probate court of Chicago. He leaves the bulk of his enormous estate to his two daughters; his sons only receive an income of \$3,000 per annum. * * * Henry George, candidate of the "Thomas Jefferson Democracy," for mayor of Greater New York, died suddenly of apoplexy in that city at 4.10 o'clock this morning.

28th: A dispatch from Athens states that several hundred volunteers, who excused their conduct on the ground that they were cold and hungry, invaded many of the shops of that city on the 25th and seized clothing and food. A panic ensued but finally the rioters were dispersed by strong patrols of troops.

29th: Twenty-five game wardens shoot and kill two Indians and seriously wound two squaws, in Colorado. The wardens attempted to arrest

the Indians for unlawful killing of game, and the redmen resisted with their fists, and were being assisted by the squaws when the officers fired on them with the result named. Great excitement prevails among the Indians.

30th. It transpires that in the attempt to arrest the Indians for breaking the game laws, seven Indians were killed. It is also stated that the whites were ambushed. * * * President McKinley makes a short visit to Cincinnati and is banqueted by the Commercial Club of that city.

31st. At the funeral of Henry George, in New York, today, great honors were paid to the illustrious dead. In every church sermons were preached in his honor. Thirty thousand people viewed the remains as they lay in state, while thirty thousand more were unable to gain admission to the hall where they lay. * * * Marshal Blanco, the new governor general of Cuba, arrives in Havana and is greeted with shouts of "Long live Blanco," by the populace.

November 1st. The greatest auction sale on record was made today in Omaha, Nebraska, when the Union Pacific Railroad was sold by the United States to Louis Fitzgerald and A. W. Kreich, purchasing trustees of a company organized to purchase the property. The price paid for the road was \$58,065,748.40.

2nd. John Clark, the non-partisan candidate, is elected mayor of Salt Lake City. Of the candidates on the non-partisan ticket, the mayor, auditor and four councilmen were elected. * * * Robert VanWyck, Tammany candidate for mayor and the entire Tammany ticket is elected in New York City.

3rd. Mayor-elect VanWyck of Greater New York asserts that only Democrats will be appointed to office under his administration. * * * The English, French and German press is very bitter in its comments on the election in Greater New York. * * * President McKinley expresses satisfaction at the result of Tuesday's election in Ohio. He considers that it represents that the fealty to the Republican party and its principles is as strong as ever.

4th. The Spanish Cabinet decides to demand an explanation from General Weyler, of the following remarks he made at Havana, in a farewell speech: "I have expected it (his release) from the death of Conovas, not believing that any leader would be strong enough to sustain me when the United States and the rebels were together constantly demanding that Spain should come to a settlement. I count it an honor to have been identified with the local Spanish party."

5th. Senator Edward O. Walcott and Gen. Charles J. Payne, two of the monetary commission appointed to confer with European governments in regard to establishing international bimetalism, return to New York. * * * The Ute braves have been to Washington and interviewed the Secretary of the Interior and will return and consent to the allotment of their lands on the Uncompahgre reservation. * * * From the annual report of the U. S. Commissioner of Pensions, for the year ending June 30th, 1897, it is learned that there are 778 Utah government pensioners and the annual amount paid to them is \$110,953. * * * The Spanish government decides to try General Weyler by court-martial for his utterances prior to leaving Havana. * * * A Brazilian soldier attempts to shoot President Moraes of Brazil. He stabs to death the minister of war who interferes in defense of those who attempt to disarm him.

6th. After a contest of several days' duration for the control of the Ohio legislature, the indications are that the Republicans will have a majority of five on joint ballot, which will assure the election of Hon. Mark Hanna to the senate. * * * A New York dispatch states that Spaniards admit that Spain cannot save Cuba by force, but will not grant it independence. Senor Castellar is reported as saying that if Cuba will not

accept autonomy, but insists on absolute independence, "Then we must fight to the bitter end; fight as we say till the last cent and last man has gone. With us it is a question of honor—we cannot give it up. To save our honor it is urgent to give Cuba its autonomy, because I know we cannot save Cuba by force of arms. But we cannot give it up; we must rather die as a nation." * * * A special dispatch from Shanghai, China, says that a mob attacked the German minister to China and the captain of a German gunboat, in Wu Chang, a large city of China. The rioters also stoned the German flag and insulted the minister, who has demanded the punishment of the offenders. * * * It is said to be the feeling of well informed persons in both countries that there is danger of war between France and England over the occupancy of West and Central Africa.

7th: A three days' celebration of the one hundredth anniversary of the establishment of the Roman Catholic church in New York state closed today in Albany, N. Y. * * * Rich gold discoveries are reported near Elk City, Idaho, and in Ferguson County, Montana. * * * "I am going to protect the lives and property of Americans in Cuba, and to look after the interests of Americans and the rights of Americans and to keep in the middle of the road" are the words of Consul-General Lee, who arrived in New York on his way to Cuba.

8th: An effort is being made to defeat the re-election of Senator Hanna in Ohio, by throwing the Democratic vote to Governor Bushnell, provided he can get enough Republican votes to elect him. * * * A telegram from Cincinnati, Ohio, states that Apostles Francis M. Lyman and Matthias F. Cowley have been holding conference with the Mormon missionaries in that district, and that they experienced great difficulty in finding a place in which to hold their meetings. * * * Friends of Lieut-Gen. Weyler are fomenting agitation in his behalf and are preparing to give him a reception on his arrival in Spain. * * * Marshal Blanco has issued an edict pardoning all those who have been prosecuted for the crime of rebellion in Cuba.

9th: The State Land Board enters into a contract with the Lake Bonneville Water and Power Company for the construction and maintenance of an irrigation system for the reclamation of 216,000 acres of land in Juab and Millard counties. * * * A man giving his name as Henry Rockett appeared at the White House and demanded to see President McKinley, whom, he said, had not treated him right. He attempted to force his way from the officials who took him in charge and was finally taken to the police station. * * * A special dispatch to the Salt Lake Tribune states that it appears there is being formed a combination between a wealthy New York syndicate and the agent of a St. Louis corporation to obtain possession of the asphaltum beds on the Uncompahgre reservation in Utah. * * * Senor Sagasta, the Spanish Premier, in response to a cablegram from a non-official source, declares through the Spanish minister at Washington, that Spain would regard it as a great misfortune to be given the occasion to declare war with the United States, and hopes that America will do its utmost to foster sentiments of friendship for the sake and welfare of both countries.

10th: A special dispatch from Washington states that E. H. Harper of Akron, Ohio, will be appointed secretary of the Uncompahgre allotting commission, on the recommendation of Senator Hanna of Ohio. * * * A severe hurricane passes over eastern and southern Colorado, doing considerable damage.

11th: Every blast furnace in Allegheny county, Pennsylvania, is in operation for the first time in three years.

12th: The financial straits to which Spain is reduced is shown by the fact that the government has been unable to raise the sum of \$15,000,000, by loan or taxation, to carry out its naval plans.

13th: The consolidation of the great electric light and power plants of Salt Lake and Ogden are announced as having been perfected.

14th: The Latter-day Saints' College of Salt Lake City has completed its eleventh year; anniversary exercises were held this evening in the Salt Lake Tabernacle. * * * In his annual report the Postmaster-General strongly advocates the establishment of postal savings banks. *
* * It is stated that some officials are quite sanguine that peace will soon come to Cuba.

15th: Eight monuments were dedicated today by the Pennsylvania veterans on the battle field of Chickamauga, Tennessee. * * * Strained relations are said to exist between Japan and Russia on account of the latter's efforts to control the Korean customs and some of the Japanese ministers urge the adoption of serious measures even to the extent of war.

16th: A number of prominent men, representing all shades of political opinion, have consented to act as a national committee for the purpose of raising a popular subscription for a memorial to Henry George. * * * Turkish officials and others in Messina, having offered indignities to an Austrian officer, the Austrian government has announced that unless its demands for satisfaction are complied with by noon of November 18th, the Austrian Ambassador will leave Constantinople, and Austrian ships will bombard Messina.

17th: The Montana State Trades and Labor Union in session in Butte, Mont., adopt strong resolutions on the boycott, and condemn the action of the federal judges in St. Louis, in declaring the boycott illegal and punishable by fine or imprisonment.

18th: Nominations for the Board of Education were made in every municipal ward of Salt Lake City. The nominations were all non-partisan. * * * Secretary of the Interior Bliss, in his report on the Uncompahgre, Ute Indian reservation, recommends that the time for opening the reservation be extended and that congress enact such legislation as will enable the government to work or lease the rich asphalt mines on the reservation. * * * Senator Morgan upon his return from Honolulu, states it as his opinion, based on his observations, "That our national duty is, and it will be in every way advantageous to all concerned, to annex Hawaii to the United States."

19th: One of the most disastrous fires in London since the great fire of 1666, broke out in a large block of buildings lying eastward of Alders Gate Street just after one o'clock this afternoon. For four hours and a half the flames had their own way, and it was only after more than a hundred engines had worked an hour that the fire chief could send out the signal that the fire was under control. The historic church of St. Giles has been much damaged, the principal damage being to the roof, the old windows, the baptismal font and Milton's statue. It is officially reported that 150 warehouses have been gutted. The damage is estimated at £5,000,000, about \$25,000,000. * * * It is reported from Havana that in every town in Cuba where there are American citizens, groups of starving islanders gather every day in front of those American residences and beg for the crumbs that fall from their tables. The Americans themselves are fed from the relief fund of \$50,000 voted by the American Congress, \$25,000 of which has already been distributed by Consul-General Lee. * * * At the meeting of the executive committee of Tammany Hall today, 20,000 dollars was subscribed for the starving people of Cuba, and a like amount for the poor of New York City.

20th: Count Golochwski, the Austrian-Hungarian minister for foreign affairs, makes an ardent appeal to all Europe to take advantage of the present era of peace and join closely in a vigorous defense of conditions which are common to their existence as against the crushing competition of trans-Atlantic nations. * * * The first-class cruiser, *Kaiserin Augusta*,


having on board the German contingent of the international army of occupation of Crete, has gone to Port Said, probably en route for the far east. It is intimated the cruiser is to be reinforced by the German fleet now at Kiao Chau, province of Chan Tun, China. * * * An alarming rumor regarding Mr. Wm. H. Gladstone's health is widely circulated in London. It is stated that the bodily powers of England's "Grand Old Man" are rapidly failing. * * * The government at Washington decides to make no further experiments with Indians as soldiers. The officers who were assigned to recruit and command the Indian troops, made every effort to bring the Indians to obey military discipline, but the plan was a failure. Hereafter Indians will be used only as scouts.

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